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ARGUMENTS AND PROOFS
FROM THE
HOLY WORD OF GOD,
OF THE
EXCELLENCE AND ANTIQUITY
OF THE
LITURGY
OF THE
CHURCH OF ENGLAND,
BY LAW ESTABLISHED.

Collected for the Use of the Poor, from the Labours
of our Forefathers, who sealed the Truth in
CHRIST with their Blood.

By T. R. FILEWOOD, M. A. *R*

Rector of MICKLEHAM and DUNSFOLD, and Chaplain
to the Lord Bishop of HEREFORD.

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ARGUMENTS AND PROOFS

FROM THE

HOLY WORD OF GOD

OF THE

EXCELLENCE AND AUTHORITY

OF THE



Collected for the use of the British Museum from the library
of one of the most distinguished scholars of the 17th century
Clericus with some others

By the Rev. Mr. John Wood, M.A.
Rector of St. Andrew's Church, and
of the University of Cambridge

London:
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M.DCC.LXXV.

TO THE
R E A D E R.

The **COMPILERS** of the English
COMMON-PRAYER-BOOK,

WERE,

Dr. CRANMER, Archbishop of Canterbury, Martyr.

Dr. GOODRICK, Bishop of Ely.

Dr. SKIP, Bishop of Hereford.

Dr. THIRLBY, Bishop of Westminster.

Dr. DAY, Bishop of Chichester.

Dr. HOLBECK, Bishop of Lincoln.

Dr. RIDLEY, Bishop of Rochester; afterwards Bishop of London, Martyr.

Dr. Cox, King Edward's Almoner.

Dr. TAYLOR, Dean of Lincoln, Martyr.

Dr. HEYNES, Dean of Exeter.

Dr. REDMAN, Dean of Westminster.

Mr. ROBINSON, Archdeacon of Leicester.

May 1549,

Anno Reg. EDW. VI. Tertio.

The

The English Reformation is the most complete and perfect in its kind, as retaining the most ancient doctrine, and soundest confession of faith, founded upon the Holy Scriptures, and agreeable to the first general councils, the most primitive church government; and a Liturgy, the best accommodated to reconcile and unite men's devotions: such a Liturgy, as Mr. Fox, the author of the Martyrology, is not afraid to say, was indited by the Holy Ghost; but certainly had a great testimony in the unspeakable joy and contentment holy men took in it in King Edward the sixth's days, their zeal for the maintenance of it, longing for the restitution of it, and sealed it with their blood in Queen Mary's days, and the universal triumphs and acclamations at the restoring of it in Queen Elizabeth's reign.

And we have reason to admire, how the incomparable composers could say so much, and so well in so little room, and that without any thing either deficient or redundant.

Dr. GOODMAN, Comp. Inquiry.

OF THE
CALENDAR,
AND THE
Special USE thereof in the CHURCH
of GOD.

THE calendar of the church is full of benefit to such as are given to the serious study and due contemplation thereof; for besides the admirable order and disposition of times, which are necessary for the better transacting of all ecclesiastical and secular affairs, it hath in it a very beautiful distinction of the days and seasons; some are chosen out and sanctified, and others are put among the days of the week to number.

But the chief use of it in the church of God, is to preserve a solemn memory, and to continue in their due season, sometimes a weekly, and sometimes an annual commemoration of those excellent and high benefits, which God hath bestowed upon mankind for the founding and propagating of that Christian religion which we now profess; together with a direction how to find the lessons, which the church orders to be read every day in the week, at morning and evening prayer.

And because the multitude of holy men and women became so exceeding numerous, that all the days of the year would not have been sufficient for a several commemoration of them; it was the great wisdom and moderation of those religious, grave prelates, who did reform such things as were many ways amiss among us, to choose one solemn day alone, wherein to magnify God for the generality of all his saints together, and to retain some few selected

days in every month, for the special memory of some holy persons and actions, hereby avoiding only the burthen and unnecessary number of festival days.

Of the Golden Number, and Dominical Letter.

THE golden number was anciently devised to find out the ecclesiastical beginning of the year, which always happened between March the 7th and April the 6th.

And is so called, because it was written in the calendar, with letters of gold, right on the day whereon the moon changed, and is the space of 19 years, in which the moon returns to the self-same day of the year of the sun, and therefore is also called the Cycle of the Moon, in which the Solstices and Equinoctials do return to one point in the Zodiack.

To find it every year, you must add one year to the year of Christ, for Christ was born one year of the nineteen already past, then divide the whole by nineteen, and that which resteth is the Golden Number for that year; if there be no surplus, it is then nineteen.

Note, That the Golden Number and Dominical Letter changes every year the first day of January.

The Dominical Letter is so called, because it shews the Dominical or Lord's Day throughout the whole year.

The civil or legal year in England begins on the 25th of March, or the Annunciation of the Blessed Virgin.

ARGU.

ARGUMENTS AND PROOFS, &c.

Quest. **W**H Y are the prayers and public services of God ordered to be offered up in the church?

Ans. To offer up to God publick service in separate and dedicated places, which we call churches, is most fit for the honour of God, who ought to have a place set apart for his particular worship, which is not to be profaned by any common and ordinary use, as being the chamber of the great King, where he is in the midst of those that meet in his name, and our own profit; for it nourishes a reverence and awe to God and his service, and warns us to put off our shoes when we are upon holy ground, and helps devotion.

Q. Why do we uncover our heads when we first enter into the church, and continue so before and after the prayers are begun and ended?

A. It is out of reverence to him to whom those places are devoted, and in memory of those spiritual feasts which we or our Christian brethren have there tasted.

The loosing of the shoe, commanded Joshua v. 15. was the highest acknowledgement of a Divine Presence that was used among the Eastern nations, as Dr. Alix observes, which was practised by Joshua in token of reverence to that place which was holy while the Divine Presence remained there; and surely nothing so great can be said of any other way of worship as must in justice be said of Forms, namely, That

That our Saviour himself, though he had the spirit without measure, yet chose to perform his last devotions on the cross, when he was finishing the great work of our redemption, in the words of holy David, rather than in his own. Matt. xxvii. 46. Mr. Johnson's Defence of the Psalter Translation.

Q. Hath our Lord appointed this publick service and worship, called the liturgy, under the gospel.

A. He hath only appointed the materials and essentials in general, viz. prayers, praises, and confessions, &c. But for the manner, and order, and method, he hath left to be ordered and appointed by the church. St. John xx. 21.

Q. Is the publick worship of God prescribed by those to whom he hath given commission, the only true and right worship?

A. Yes: and all other forms and methods offered up instead of that, though never so exactly drawn, are strange worship because not commanded.

Q. Why is the liturgy of the church of England called Common-Prayer?

A. Because all the members have a common interest, and in that form all of the same communion are obliged to join.

Q. What is the meaning of the word liturgy?

A. A form of publick prayers.

Q. What is prayer?

A. Prayer is the lifting up of the soul to converse with God, always in heart, and frequently with the tongue, offering up our confessions and requests, together with our prayers and thanksgivings, in behalf of ourselves, or others; in deprecating of evils, or supplicating for good things spiritual or temporal, and a means to obtain all blessings: it is an high honour and great advantage to us, and is accepted by him as an acknowledgment of his authority, and a testimony of our observance. 2. Or in fewer words,

words, prayer is an earnest request to God in the name of Christ for all things necessary for soul or body, ourselves or others.

Q. Why are those sentences out of the Holy Scripture used before we begin in the morning and evening service?

A. In imitation of the ancient people of God, who, when they went into their synagogues to pray, stood silent a while, to meditate before whom they stood; and these are chosen by the church to be admonitions to repentance, the better to prepare our hearts.

Q. What benefit do we reap, by coming to church before the prayers begin?

A. We may find among those sentences a meditation fitted for our present frame of spirit, in order to the better disposing us to pray with true devotion.

Q. There are variety of dispositions, and the same man is not always in the same temper; and because every man best knows his own estate, be pleased to put those sentences of one kind together, in order to so good a work.

A. The first rank may consist of those sentences which contain support for the fearful, to prevent that excessive dread of God's wrath, which hinders the exercise of a sprightly devotion, by too much dejecting the spirit. Psalm li. 9. Psalm cxliii. 2. Jeremiah x. 24.

2. The second rank concerns those that doubt of God's favour, which shew how fit they are to ask, and how likely God is to grant, upon their repentance, notwithstanding their unworthiness, viz. Psalm li. 17. Daniel ix. 10. St. Luke xv. 18, 19.

3. The third rank concerns the ignorant, who either think they have no sin, or that a slight repentance

pentance will procure a pardon, viz. 1 St. John viii. 9. Ezekiel xviii. 27.

4. The fourth rank are for the negligent, who defer this duty of repentance, viz. Psalm li. 3. St. Matthew iii. 3.

5. The fifth rank are for those, who by custom grow cold and formal, viz. Joel ii. 13.

Q. What mean we by gracious and merciful in this last sentence?

A. By gracious, we understand, He is ready to give; and by merciful, He is apt to forgive.

Q. Why do we stand up at the reading of the sentences?

A. It is out of reverence to God; whose word we hear: we have a remarkable instance of the ancient veneration men paid to whatsoever carried the name and authority of God in it, in Eglon, Judges iii. 20. who rose out of his seat when the name of God was mentioned by Ehud; and reproaches those who now behave themselves irreverently, even to his worship and services. Bishop Patrick.

Of the Exhortation.

Quest. **W**HAT is the exhortation designed for?

Ans. To apply and set home the preceding sentences, and to direct us how we ought to perform the following confession: it collects the necessity from the word of God; it instructs us in the right manner, when it hath convinced us that we must do it, and gives us the reasons why we must confess, and repent sincerely, just now; and then it invites us to that necessary duty, for which it hath so well prepared us; so that it connects the sentences and the confession, making those so useful, in order to this.

this, that whoever hears them, and considers the inferences here made, cannot but be disposed for a devout confession; and by this we may perform each part of the office with the spirit, and with the understanding also.

Of the Daily Confession.

Quest. **W**H Y is the confession to be said after the minister?

Answ. To testify our conscioufness of guilt, to take shame to ourselves, and give honour to God; and that, since we are all sinners, our repentance may be as publick as our faults have been.

Q. Why doth the church begin her service with confession of sin?

A. Because sins unrepented of hinder the success of our prayers; when the guilt is removed by penitential acknowledgments, there is no bar to God's grace and mercy; such as would pray effectually, have always begun with confession.

Q. How many parts doth the confession consist of?

A. Four: 1. An introduction, which sets God before us, under two proper titles, viz. almighty and most merciful; the first to shew his power, and strike us with a holy fear of his anger; the second to manifest his love, and melt us with the sense of his mercy.

2. It consists of an humble confession concerning the manner of our sinning, and of the nature and the effect of our sins, viz. We have erred by sudden, lesser, and unobserved sins, and sometimes strayed further out of the ways, which God prescribes, by wilful, gross, and customary transgressions; so that we are become like lost sheep, helpless and exposed to many dangers, and of ourselves are as unable as unlikely to return to Jesus, the great

great shepherd of our souls, as sheep not having a shepherd.

3. We give all glory to God, the author and finisher of our faith, as the saving health to all nations, the sun of righteousness, who arose for our salvation with healing on his wings.

4. Our repentance should be as publick as our faults have been; and as we have not been ashamed to commit sin, we should openly confess the Lord of life and glory: thus shewing our trust and confidence in the tender mercy of the Lord Jesus.

Q. Why do we repeat the confession after the minister?

A. To testify our desire to have all these petitions granted, our faith in the promises, and our hope of acceptance.

Q. Why is the confession and our prayers to be said kneeling.

A. That we may express the humbleness of our minds by the posture of our bodies, which is the fittest for penitents.

Of the Absolution.

Quest. **W**HY is the word Priest used by our church in the liturgy.

Answ. The English word, by a contraction of the syllables, has its derivation from Presbyter, and according to the Latin word Sacerdos, signifies him whose mere charge and function is about holy things; and therefore seems to be a most proper word when he is in the actual administration of holy things.

Besides, it is not a Jewish name, that is, not peculiar to the Jewish ministry, but common to others, and frequently used by the primitive Christians; and by which the prophets foretold that the ministers of the gospel should be called, and by which St. Paul

calls

calls them, and by which our Saviour is in a multitude of places styled and named the High-Priest of our profession, and by which we are called, Rev. i. 6. and therefore may lawfully, safely, and without any just ground of offence, be used by Christians as a name for the ministers of the gospel.

Q. Doth not St. Paul, 1 Cor. iv. 1. exceedingly warrant our use of the word Minister, instead of that of Priest?

A. All ecclesiastical persons, or clergymen, may be considered in a three-fold relation: 1. To God: 2. To the people: 3. One toward another. In respect to God, all are ministers, of what degree soever they be, because they do what they do by commission from him, either more or less immediate.

In respect of the people, all are inspectors or overseers, as having a charge to look unto them; but compared one to another, he, whom we style bishop, is only overseer of the rest; deacons are only ministers to the bishops and presbyters, and in that respect have their name in Greek, being as the Levites were in the Old Testament; therefore presbyters are by us unnaturally and improperly called ministers either of the church, or of such or such a parish: we should call them as St. Paul doth, ministers of God, or of Christ, or of the gospel, which they minister; but not of men to whose behoof they minister: were it not absurd to call the shepherd the sheep's minister? If they be the people's ministers, then surely the people are their masters, and so indeed the people by occasion of this misappellation think they are, and use them accordingly. Besides, the word minister is again most unfitly used by us for a name of distinction of one ecclesiastical order from another; as when we call those which are presbyters, ministers, by way of distinction from

B

deacons,

deacons, instead of priests and deacons. Presbyters or elders is the name by which the apostle calls both themselves and those which succeed them in their charge. I waive the many solecisms we incur in using the word minister for a distinctive name instead of priest: let us therefore restore the apostolical name of presbyter in the full sound. Howsoever, when we call them ministers, let us account of them as the ministers of Christ, and not of men; not as deputed by the congregation to execute a power originally in them, but as stewards of the mysteries of God. Jos. Mede.

Q. What is meant by those two words, viz. Absolution and Remission?

A. That the guilt of our sins shall be discharged or absolved, and the punishment shall be pardoned or remitted.

Q. Why must the priest pronounce the absolution standing?

A. Because it is an act of authority which is so to be done.

Q. Can man forgive sin?

A. God alone can exercise this power in his own right, but he may and hath committed it to others; who do it in his name, and by his authority, in the person of Christ.

Q. What form of absolution is this?

A. It is declaratory, which is no more than the solemn promulgation of a pardon, upon the conditions of faith and obedience, and it is for the satisfaction of truly penitent sinners, that our church approves of applying the promises of pardon in scripture, to the particular case of those persons; which is what we mean by absolution.

But if the church of Rome pretend they can absolve, whether God will or no, we must leave God and

and them to dispute that point. Bishop Stillingsfleet, on Idolatry, page 159.

Q. What other forms of absolution are there in the liturgy?

A. Two: one is petitionary, in the communion service; the other is judiciary, in the office for the sick. All these forms in sense and virtue are the same, being several expressions of the same thing.

Q. Must the people say the words of the absolution after the priest with an audible voice?

A. No: because it is the privilege and property of his office to pronounce it. But our hearts must be intent upon the directions, and our souls must embrace the comforts, and we must seal all with Amen; to testify how firmly we believe, highly value, and earnestly desire those comforts. The latter part is an application directing us what to ask, and shewing us what are the benefits of being heard.

2d. On in the judgment of some learned persons, it is petitionary, in which we must join, Wherefore we beseech thee, &c.

Of the Lord's Prayer.

Quest. **W**HY is the Lord's prayer united to all the offices?

Answ. To make up their defects, and to recommend them to our heavenly Father, who cannot deny us, when we speak the same words which his dear Son hath put into our mouths; this prayer being the foundation and perfection of all prayers.

Q. What did our Lord intend it for.

A. Not only for a pattern to make other prayers by, but for a form to be used in so many words; for when he delivered it the second time, he says expressly, When you pray, say, St. Luke xi. 1. The delivery of the Lord's prayer by St. Luke is not the same

with that related by St. Matthew, but another, at another time, and upon another occasion; whence it follows, that the disciples, when it was first uttered, understood not that their master intended it for a form of prayer to them, but for a pattern or example only; or it may be to instruct them in special in what manner to ask forgiveness of sins; for if they had thought he had given them a form of prayer, then they would not have asked him for one now: wherefore our Saviour this second time uttered himself more expressly.

Thus their inadvertency becomes our confirmation, and the delivery of this prayer was doubled to his disciples, that they and we might hereby know more certainly, that our Saviour intended and commended it for a set form of prayer unto his church.

Jos. Mede's Diatr. p. 2.

Q. What reason may be given that phrases and the particular sentences are taken out of those forms which were in use among the Jews in our Saviour's time?

A. To shew that our Lord liked not unnecessary novelty in prayer. Vide Dr. Hammond, Dr. Comber.

Q. Why is the Lord's prayer called a perfect form?

A. Because it comprehends petitions suitable to all our wants, and intimates all our duty; and was drawn up by our glorious advocate, who knew his father's treasures, as well as our wants.

Q. Why are the people commanded to say the Lord's prayer after the priest?

A. Because we do thereby not only declare our Christian unity, but we do also the greater honour to God and our blessed Saviour, by repeating it in the most solemn manner we are able, and by our fervency and devotion therein, we edify our brethren. Archbishop King.

Q. What

Q. What are the parts of this prayer?

A. First, a preface, expressing the goodness and greatness of him to whom we pray.

Secondly, seven petitions: but by many learned persons, they are accounted to be but six; the two last, Lead us not, &c. But deliver, &c. being reckoned to be but one, as relating in both parts to one another. The first three concerning God's glory, viz. the honour of his name, the advancement of his authority, and the fulfilling of his will: and the four last petitions concern our own good, viz. for temporal supplies, for remission of sins past, for prevention of future sins, and for deliverance from punishment.

Thirdly, a doxology, ascribing to God dominion and might, mercy and praise.

Q. What is the preface to the Lord's prayer?

A. Our Father which art in heaven.

Q. Why do we say, Our Father, in our closets?

A. Because we pray as part of a body, and hope to be heard because we are in union therewith, and not divided from it, and therefore stand bound as often as we have opportunity to communicate with it in prayer, and all other holy offices when it meets together for that purpose. **B. Patrick.**

Q. What doth the preface direct us in?

A. To pray unto God as our Father in Christ, and therefore willing to help us.

2. As in heaven, and therefore able to help us.

3. To pray with and for others.

Q. What is the meaning of the first petition, viz. Hallowed be thy name?

A. By the name of God, is meant not only his essential name, which is himself, as known to us in his titles and attributes, but whatsoever is called by his name and belongs to him, as his word, his worship, his ministers, with the places, times, and things

dedicated to his service; and by hallowing, is meant, that all these may be treated with reverent regards for his sake, and esteemed far above common things, and we desire that God would enable us and others, in every thing to glorify and honour him above all, in heart, word, and deed.

Q. What do we pray for in the second petition, viz. Thy kingdom come?

A. That Satan's kingdom may be destroyed, and that God's kingdom of grace may be advanced, by bringing us and others into it, and by keeping us all in it, and that his kingdom of glory may be hastened.

Q. What do we pray for in the third petition, viz. Thy will be done on earth as it is, &c?

A. That God would make us and others able and willing to obey his word, and to submit to his will in all things, and both these with the like cheerfulness, sincerity, and constancy, as the angels in heaven.

Q. What do we pray for in the fourth petition, viz. Give us this day our daily bread?

A. That upon our lawful endeavours, we may of God's free gift receive a competent portion of the good things of this life, with all things needful both for our souls and bodies, and may enjoy God's blessing with them.

Q. What do we pray for in the fifth petition, viz. Forgive us our trespasses, as we, &c?

A. That through the satisfaction of Christ, we and others may be acquitted both from the guilt and punishment of sin, and we pray God to forgive us, as we forgive our offenders, that our forgiving them may be an argument to God to forgive us, and an obligation to ourselves still to forgive others, that God may still forgive us.

Q. What

Q. What do we pray for in the last petition, viz. Lead us not into temptation, &c?

A. That God would so subdue the flesh, over-rule the world, and restrain Satan, our spiritual enemy, that we and others may not be tempted to sin, or, however, may not fall into it, especially not live impenitently in it; and that we and others may not provoke God, by our sinning and impenitence, to punish us with evils and miseries, temporal, spiritual, and eternal.

Q. What is that form of praise and thanksgiving which usually concludes the Lord's prayer, called the doxology.

A. For thine is the kingdom, &c.

In which we praise God, ascribing to him eternal sovereignty over all, power to do all, and glory from all, and from these attributes of God we take encouragement in our prayers.

Q. What is the sense of Amen?

A. By the word Amen, we declare our belief that God can, our hope that he will, and our desire that he may, grant our request, or I trust that God of his mercy and goodness will grant what I pray for.

Thus in a fit method and few words, this prayer comprehends and sums up all necessities, as may further appear by this short paraphrase of the learned, pious, and judicious Dr. Hammond.

O Merciful Lord God, who hast vouchsafed to adopt and receive us thy unworthy creatures into the number of thy children and heirs of thy kingdom; we beseech thee grant us the assistance of thy grace, that we may reverently worship thee, diligently serve thee, and readily and cheerfully obey thy holy will here on earth, even as those blessed spirits do in heaven. And whereas by reason of our
many

many weaknesses and frailties we are often hindered and always negligent in the performance of these duties, we beseech thee continually to relieve and supply us with all spiritual and temporal necessities for our help and furtherance in thy service; and in whatsoever we have hitherto been wanting, or have otherwise transgressed thy holy will, we beseech thee mercifully pass by and pardon it, even as we ourselves do heartily and sincerely forgive all those who have wronged or offended us; and that we may not for the future fall again into the like sins, we beseech thee graciously to assist and preserve us in all temptations, and powerfully defend and deliver us from all the assaults of our daily enemies, the world, the flesh and the devil.

For thou, O Lord, art the supreme King; thou art able to do all things, and to thee is due the honour and glory of all, both in this world, and that which is to come. Amen.

Q. Why is the doxology left out in some offices.

A. Since St. Luke leaves it out, it is omitted some times, when the office is not matter of praise.

If you desire a further explanation, it is already excellently performed in this method, by several learned and reverend persons, to which I refer you, viz. The Oxford explanation of the church catechism; Bishop Williams's exposition of the same: and, once for all, so is the creed, and the ten commandments, and the whole church catechism: and if you have skill and leisure, you will do well in reading the reverend and learned Dr. Hammond's practical catechism, a tract never to be highly enough valued; and the right reverend bishop Pearson on the creed, and the reverend Dr. Comber, with many other worthies.

Of the Responses.

Quest. **W**HY are they so called?
 Answ. Because the people answer the priest.

Q. What reason for this custom?

A. In conformity to the primitive practice, which was brought into the church of Antioch by Ignatius, who was bishop of that church some hundreds of years before the reign of Constantine; and from thence spread itself into all other churches. Dr. Cave

1. Hereby the consent of the congregation is declared to what we pray for, and it is the unity of mind and voice, and this agreement in prayer, which hath the promise of prevailing.

2. This grateful variety and different manner of address, serves to quicken the people's devotion.

3. It engageth their attention; and since they have their share of duty, they must expect till their turn come, and give heed to do it right, and prepare for their next response.

Whereas when the minister doth all, the people naturally grow sleepy, and heedless, as if wholly unconcerned; let us therefore gratefully embrace this privilege, and make our responses gravely, and with an audible voice, which we shall find to be a great help to our devotion.

Q. What do these responses consist of?

A. The two first, of prayers taken out of David's Psalms, the great storehouse of primitive devotion.

Q. Why are they placed here?

A. The first, O Lord, open thou our, &c. is fitly placed here, with respect to those sins we lately confessed; and if we be fully sensible of our guilt as we ought to be, it will be needful for us to beg such evidences of our pardon, as may free us from the terrors which seal up our lips; and then shall

shall be fit to praise God heartily in the Psalms which follow.

The second, O God, make speed, &c. is the paraphrase of that remarkable supplication, viz. Hosannah; which signifies, Save now, Lord, we beseech thee. When we look back to those innumerable evils that have taken hold on us, we cry to God to save us speedily from them by his mercy; and when we look forward to the duties we are about to do, we pray that he will make haste to help us by his grace, without which we cannot do any acceptable service.

Q. What do the other two responses consist of?

A. Of praises: first, Glory be to the Father, &c.

Q. Why do we rise up at Glory be to the Father, &c?

A. Upon supposition that our pardon is granted, we rise up with joy to sing, Glory be to the, &c. which is a paraphrase upon the song of the seraphims, Holy, holy, holy; and gives equal glory to every person of the trinity, because each person is very God.

2. We rise up to shew how resolved we are to stand fast in the faith of the holy trinity.

Q. Why is it added, As it was in the beginning?

A. To shew that this was the primitive faith against the Arians, who had introduced a new form of doxology; so that now it serves for two uses: first, as a shorter creed; and secondly, for a hymn of praise. And to quicken us herein, we declare it was so in the beginning; for the angels sung the praises of the trinity in the morning of the creation, Job xxxviii. 7.

Q. What doth the word Doxology signify?

A. A song of praise.

Q. What is the meaning of that phrase, World without end, in the latter part of the doxology.

A. Age or time without end.

Q. Which

Q. Which is the second response of praise?

A. Praise the Lord: which is no other than the English of Hallelujah.

Q. Why is this short hymn placed here?

A. As a return to Glory be to the Father, &c. For as in that we worshipped the trinity; so in this we do the unity.

2. As a triumphant hymn upon the joyful news of our absolution, and the overthrow of our spiritual enemies, for which saith the priest, Praise the Lord: and the people readily obey him, replying, The Lord's name be praised.

3. It is a proper preface to the Psalms, called in the Hebrew, The Book of Praises.

Of the XCVth Psalm.

Quest. **W**H Y do we begin with this Psalm?

Answ. It is a very proper preparatory to the following duties, and is called the Invitatory Psalm; and contains a threefold exhortation.

1. First, to praise God; shewing the manner how, externally and internally, ver. 1, 2. And the reason why, ver. 3, 4, 5.

2. The second exhortation is, to pray to this mighty God for the manner, humbly giving the reason, ver. 6, 7.

3. The third exhortation is, to hear his word, directing us to the manner speedily, willingly, ver. 8. and warning us by the example of the Jews and their punishment, that we may not destroy our souls, by despising and distrusting God's word as they did.

Q. Why are the Psalms ordered to be read monthly?

A. In conformity to the ancient practice. This old copy of the Jews is at once transcribed, confirmed and recommended to all the world by the
signal

Signal practice of Christ himself. Besides his many incidental reflections on this book of the Psalms, two signal instances are recorded for us: the one at the institution of the eucharist: the other was that upon the cross. Our blessed Saviour that had not the spirit by measure, that spake as never man spake, chose yet to conclude his life, to entertain himself in his greatest agony, and at last to breathe out his soul in the Psalmist's form of words, rather than his own. And Hippolitus, the martyr, tells us, that in the days of Antichrist, liturgy shall be extinguished, psalmody shall cease, reading of the scriptures shall not be heard. In which three, as the ancients thought the publick service of God to consist; so the destroying of all and each of them must needs be a branch, if not the whole body of anti-christianism, a direct contradiction to Christ, who by his own prescription or practice of each of these imprest a sacred character on each. Luke xi. 2. Matthew xxvi. 30. Luke iv. 17. Dr. Hammond.

2. That they may be made the more familiar to the people, being of all scripture the fullest of devotion; so that without difficulty every man may apply them to his own case, either directly, or by way of accommodation.

Q. Why are the Psalms read standing?

A. By the erection of our bodies, we express the elevation or lifting up our souls to God; and standing is one of the postures of supplicants, and the Psalms do chiefly consist of prayer and praise.

Q. That we may be devout in this holy exercise, pray inform us how we may sort every Psalm.

A. If thou wilt be devout, form the spirit by the affection of the Psalm, and let the heart do what the words signify. Some are of instruction, explaining the creation, Psalm 8, 104, &c. or of Providence, Psalm 37, 139, 147, &c. or the passion,

sion, Psalm 22, 69; or the resurrection and ascension of Christ, as Psalm 2, 16, 90, &c. or his last coming to judgment, Psalm 50, 97.

2. Some psalms are of exhortation, stirring us up to some acts of moral virtues; as Psalm 15, 101, or positive religion, viz. to study God's law, or call on his name, Psalm 1, 34, 119, &c. or warning us against sin, Psalm 7, 11, 58, 64, &c. especially by punishments inflicted on his own people, Psalm 78, 105, 106, &c.

3. Others are psalms of supplication for pardon, Psalm 25, 51, 143, &c. for peace, Psalm 4, 42, 63; for patience, Psalm 10, 23, 39, &c. and for deliverance, Psalm 55, 59, 71; for others, Psalm 21, 72, &c. for the king, for the church, Psalm 68, 79, 80, &c.

4. Others are psalms of praise and thanksgiving for God's mercies, Psalm 103, 136, 145; for health, as Psalm 116, 130; for plenty and wealth, Psalm 65, 144; victory over our enemies, Psalm 18, 149; for mercy to our souls, Psalm 66, 111, 118, &c. Dr. Comber.

5. The fathers of the church assure us, that psalmody was the constant attendant sometimes of their meals, generally of their business in the shop and in the field; and that they through their whole age continued singing or saying psalms: that whereas the custom of the world had taught all to relieve the wearisomeness or length of business by any kind of singing; God had provided them psalms for their pleasure and profit together, that whilst they did in appearance but sing, they should really be instructed and improved in their souls. Dr. Hammond.

Q. Which are those psalms that are called the seven penitential psalms.

A. Psalm the 6, 32, 38, 51, 102, 130, 143.

C

Q. Why

Q. Why is Glory to the Father, &c. used at the end of every psalm?

A. 1. Because we do not only glorify the holy trinity (which mystery is more explicitly revealed to us under the gospel, than it was under the law; and by it we signify, that we believe that the same God was worshipped by them as by us; the same God that is glorified in the psalms having been from the beginning, Father, Son, and Holy Ghost);

2. But we also fix, as it were, this part of the Old Testament service, which were before for the use of the synagogue, for the service of God under the gospel, and make them evangelical offices. Bishop King, of inventions in the worship of God.

Q. Why are the lessons read, one out of the Old Testament, and another out of the New?

A. To shew the harmony and agreement of both; what was foretold in the one, is fulfilled in the other.

2. This method of reading doth tend, or fitly serve, that from the smaller things the mind may go forward to the knowledge of greater.

Q. What is Holy Scripture?

A. A perfect revelation of God's will, as far as is necessary to our salvation; and a complete rule both for our faith and manners.

Q. Why are any chapters omitted to be read?

A. Because they are such as have been read already, as the Chronicles being for the most part the same with the Kings, or else full of genealogies.

2. The more profitable chapters are read, those difficult being not so properly said to be omitted, as to be remitted to private consideration. Dr. Comber.

Q. Why are the apocryphal appointed to be read?

A. Not as any rule of faith, but because they are excellent instructions of life and conversation, and accounted

accounted nearest to divine of any writings; and therefore may be read publickly with profit, and more safely than sermons can be ordinarily preached there.

Q. Why are those books called Apocryphal.

A. Because it is doubted whether they be true Scripture, or not certainly known to be so; for so the Greek word signifies.

Q. That we may profit by hearing the Old Testament; pray inform us, what the moral part of the law will teach us?

A. It will teach us what is sin, together with the blessings and cursings expressed in phrases relating to things temporal; but we may spiritually apply them.

Q. What doth the history of Holy Scripture serve for?

A. To confirm our faith in God's providence, and comfort us in affliction, and to warn us against sin.

Q. What directions do the poetick books of Holy Scripture give us, viz. the songs, hymns, and psalms?

A. Principally to magnify God's power and wisdom, and to render him thanks for mercies received, and deliverances wrought; and to act prudently in all estates and conditions, and furnish us with excellent proofs of that great truth, viz. that it is the wisest thing in the world to be a good man.

Q. What do the prophecies serve for?

A. To excite us to admire the foresight and truth of God, and teach us to trust in him for that which is not yet accomplished; and particularly they abundantly prove, that Jesus is the Messiah, and Saviour of the world.

Q. What may we learn by hearing the New Testament?

A. In the gospels we see God's love to us, and the great things which Jesus did and suffered for us, whose doctrine is the perfect rule, and his practice the complete example of all piety and virtue; and God hath so set him, that we might follow his steps.

2. Out of the epistles we may learn the higher mysteries of faith, and the more peculiar duties of our religion, and the privileges and rewards of Christians.

Q. Is not reading and hearing the Holy Scriptures in publick, a part of the worship of God?

A. They are with regard to the author no improper parts of God's worship; for he that reads or listens to them as to the word of God, doth no less acknowledge his authority, than he who either prays to, or praises him; and whilst the Holy Scriptures are thus attended to, they are not only the way to, but a part of, that very worship to which they lead and instruct us in. Dr. TOWERSON.

Of the Hymns.

Quest. **W**HAT is the meaning of the word Hymn?

Answ. A thankful remembrance, either in prose or verse, of any mercy.

Q. Why are the hymns appointed to be read after the first and second lesson?

A. Besides antiquity, there is great reason for this interposition of hymns; for by this variety people are secured against weariness and distraction: but the chief reason is, in respect to the great benefit we receive from the word of God; for which we do daily praise him.

Q. Why are they sung standing?

A. Musick makes the service of God more easy; and singing enkindles a holy flame in the mind and affections:

affections: and by the posture of standing, we fitly express the lifting up of our hearts in joy; and it is a reverend posture in our addresses to God.

Q. Why are the hymns called the Te Deum, the Magnificat, &c.

A. Because these are the first words in the hymns in Latin, as Te Deum Laudamus: in English, We praise thee, O God.

Q. Who composed the Te Deum, and what doth it contain?

A. Sr. Ambrose composed it, and it contains three particulars, 1. An act of praise, a confession of faith, and a supplication.

Q. Why is not Glory to the Father, &c. annexed to the Te Deum, as well as to the other hymns?

A. Because Te Deum is a kind of creed, expressed in the form of Glory be to the Father, &c.

Q. Pray give an account of the other hymns, appointed to be said after the first and second lessons.

Of the Benedicite.

THIS hymn, the song of the three children, is sometimes used after the first lesson; which although it be not canonical scripture, yet it is an exact paraphrase on the 148th Psalm, and so like thereto in words and sense, that whoever despiseth this, reproacheth that part of the sacred canon. As for the matter of it, it is an elegant summons to all God's works to praise him; intimating, that they all set out his glory, and invite us who have the benefit of them, to praise and magnify his name for them; or it is, as if they had said, the Lord is to be praised by or in these things. When the lesson treats of the creation, or any wonderful act of God's providence, then it is very proper to use this hymn.

Of the Benedictus. St. Luke i. 68.

THIS hymn was composed by holy Zachary, upon the first notice that God had sent a Saviour to mankind, and is one of the first evangelical hymns indited by God's spirit on this occasion, and its fitness for this place is unquestionable.

Of the Cth Psalm.

THIS Psalm was first composed for a form of publick thanksgiving, to be sung by course at the oblation of the peace-offering; and so may well be used by us after we have heard the gospel of peace.

Of the Magnificat. St. Luke i. 46.

THIS hymn was indited by the blessed Virgin, and when we hear in the lessons like examples of God's mercy, and are told of those prophecies and promises which are now fulfilled in Christ's birth, we may be expected to rejoice with her in the same words.

Of the XCVIIIth Psalm.

THERE is a great similitude between this Psalm and the Magnificat, only the 98th Psalm seems more proper, when the evening first lesson mentions some great and eminent deliverance of God's people.

Of the Nunc Dimittis. St. Luke ii. 29.

AFTER the second evening lesson out of the epistles of the holy apostles, the Nunc Dimittis is most commonly used, a hymn composed by Simeon; the occasion of it was his meeting Christ
in

in the temple: and though we cannot see our Saviour with our bodily eyes, as he did, yet he is, by the writings of the apostles, daily presented to the eyes of our faith; and if we were as much concerned for heaven, and as loose from the love of the world, as old Simeon was, and as we ought to be, we might, upon the view of Christ in his holy word by faith, be daily ready to sing this hymn.

Of the LXVIth Psalm.

THIS Psalm is parallel to the former evangelical hymn; David prayed for that saving health, which old Simeon rejoiced to see, and both of them praised God upon the foresight they had, that it would be made known to us, as it is this day, by the writings of the apostles.

Of the Apostles Creed.

Quest. **W**HAT is it called the Apostles Creed?

A. It is called a creed from the Latin word Credo, to believe; because it contains such points of Christian doctrine as are most necessary to be believed.

2. It is called the apostles creed, partly because of the apostolical doctrine contained in it; but rather, because it was composed by the apostles, or at least, in or near the apostolical times; and it consists also of twelve articles, according to the number of the twelve apostles.

Q. Why did the ancient councils make new ones?

A. They declare they did not make new ones, only largely expounded such articles as hereticks disputed against.

Q. If

Q. If this be a genuine and true compofure, then is it not of equal authority with the Holy Scriptures?

A. It is the fame thing in a compendium or fhort way, and differs only in form, not in fenfe.

Q. Why is the creed placed after the leffons, and before the prayers?

A. We confefs that faith which the leffons teach.

2. It is the foundation of all our petitions, for we cannot call on him on whom we have not believed.

Q. Why is the creed often repeated?

A. Because we had need look well to our faith, and be careful to keep that entire; by often rehear-fing, we guard our fouls with it.

2. It is a plighting our faith and fidelity to God; and confeffion is as neceffary to falvation, as be-lieving.

Q. Why muft we repeat it with an audible voice?

A. Because, by fo doing, every one gives his pofitive and particular affent; and by it evidenceth to the church his found belief.

Q. Why is it repeated ftanding?

A. By this gefture we fignify our readinefs to profefs, and our refolution to adhere and ftand to this faith, and earneftly contend for it. And in our daily ufe of this facred form, let us devoutly apply every article to be both a ground for our prayer, and a guide to our lives.

Q. Why do we bow at the name of Jefus?

A. The mentioning of the name of Jefus, puts us in mind of him we owe all manner of reverence to, which we exprefs by bowing. Bifhop Stillingfleet.

It was a cuftom among the Jews, folemnly ob-ferved, that whenever the prieft in the fanctuary delivered the name of God, the people ufed fome

words

words of blessing or praising him, Deut. xxxii. 3. And of this custom of the Jews, applied to Christ, the Christian church hath continued two imitations: one, in bowing at the name of Jesus; the other, in that eulogy or praise, viz. Glory be to thee, O Lord, when the gospel of our Saviour Jesus Christ is named. Dr. Hammond.

Q. Why do we say Amen after the rehearsing of it?

A. To testify our stedfast belief of it, and our desire to live as those that heartily believe it.

Q. What is meant by the words I believe?

A. As with a certain and full persuasion I assent, so with a fixed and undaunted resolution I profess; and with this faith in my heart, and confession in my mouth, in respect of the whole body of the creed and every article, I sincerely, readily, and resolvedly say, I believe. Bishop Pearson.

Q. How may we know when we rightly believe in God the Father?

A. When we love him, fear him, and serve him, as our great creator and merciful preserver.

Q. How may we know when we rightly believe in God the Son?

A. When we submit to him, trust in him, and obey him, as our only Lord and Saviour.

Q. How may we know when we rightly believe in God the Holy Ghost?

A. When we follow his directions, and make use of his assistance as our guide, sanctifier, and comforter.

Q. Why is God the Son said, in the catechism, to redeem me and all mankind, when the greatest part perish without the benefit of his redemption?

A. The price of his blood which he paid was sufficient for the ransom of the whole world, and is available to as many as God in his abundant goodness

ness and mercy shall judge worthy to be partakers of the inheritance with the saints in life; but to none of those that do profess to be the disciples of the holy Jesus, but such as observe the conditions, viz. faith and repentance, required in his blessed gospel.

Q. How is the Holy Ghost said to sanctify all the elect people of God.

A. By calling them out and separating them from the rest of the world, which is properly to sanctify, as well as by putting good motions and affections in them, and inspiring them with holiness, by which they become God's choice, and peculiar people.

Q. What may we mean when we say, Christ descended into hell?

A. The word hell is a Saxon word, which is as much as covered, or hidden; and in the original propriety both of the Greek and English, it signifies no more than the place which is unseen, or removed from men's sight; so that the meaning may be, when all the sufferings of Christ were finished upon the cross, and his soul separated from his body, although his body was dead, his soul died not, but underwent the condition of the souls of such as die; because he dying in the similitude of a sinner, his soul went to the place where the souls of men are kept who die for their sins, and so did wholly undergo the law of death, contenting himself, during his three days of humiliation, with the imperfect happiness which the souls of holy men are under till the general resurrection from the dead. Bishop Pearson.

2. By hell, may be meant the invisible place to which departed souls are carried after their death; for the Greek word so rendered, at the time of writing the New Testament, was among Greek authors used indifferently for the place of all departed souls, whether good or bad, and by it was meant the invisible regions where those spirits were lodged: so if these

these words are taken in this large sense, we have in them a clear and literal account of our Saviour's soul descending into hell. Bishop Burnet.

3. If we interpret our Saviour's descent into hell, for his soul going into the common receptacle and mansion of souls, we shall be sure not substantially to mistake; and this sense is very proper to this place, as signifying somewhat distinct from what is otherwise expressed, and serving to the further confirmation of those great articles adjoining, our Saviour's death and resurrection; it implying the perfect and utmost accomplishment of death, for the soul to have deserted the body, and to have been translated into those invisible regions so distant from hence, &c. Dr. Isaac Barrow.

Q. Why is the church called holy and catholick?

A. It is called holy, because it is joined to God in covenant, and the true members of it are sanctified by the spirit of holiness.

2. And it is called catholick or universal, because it is spread over all the world, and not confined, as it was among the Jews, to one particular place.

Q. What may we understand by the communion of saints?

A. That such persons as are truly sanctified in the church of Christ, have fellowship with God the Father, God the Son, and God the Holy Ghost, as dwelling with them, and taking up their habitations in them; that they partake of the care and kindness of the blessed angels; that beside the external fellowship which they have in the word and sacraments with all the members of the church, they have an intimate union and conjunction with all the saints on earth, as living members of Christ, and have fellowship likewise with all the saints departed in the true faith and fear of God. Bishop Pearson.

2. If

2. If this answer be too mystical and obscure, embrace this plain one; the Christian church or society of believers, as one body, is united by a participation of all spiritual things, as word, sacraments, &c. and communication of all temporal things, and a fellow-feeling of one anothers condition by all the members of the body.

Of St. Athanasius's Creed, commonly so called.

IT is an explanation of the great mysteries of the trinity, and of Christ's incarnation, against the Arians and other hereticks, and hath been received with great veneration by the Greek and Latin churches: and many of the reformed as well as the Romanists do hold, that Athanasius, Bishop of Alexandria, was the author; and all agree, that nothing in this or the Nicene creed, materially differs from that which the apostles creed had contained; nor nothing really superadded to it, but were designed, by the compilers, to fence the catholick orthodox faith against the corruptions and depravations, or else from the doubtings and contradictions of hereticks, and is the quintessence of ancient orthodox divinity.

2. Great respect is indeed due to things of such antiquity, and that have been so long in the church; but after all we receive the three creeds, not for their own sakes, nor for the sake of those who prepared them, but for the sake of the doctrine that is contained in them, because we believe that the doctrine which they declare is contained in the Holy Scriptures, and chiefly that which is the main intent of them, which is to assert and profess the trinity, therefore we do receive them. Bishop Burnet.

Q. Why

Q. Why are those censures affixed in the beginning, middle, and end of the Athanasian creed?

A. They must be interpreted by their opposition to those heresies that had invaded the church, which were acts of carnality in them, that broached and maintained them against the apostolick doctrine, and contradictory to that foundation which had been resolved on; and were therefore to be anathematized after this manner, and with detestation banished out of the church. Dr. Hammond.

2. If any scruple at the positive denying salvation to such as do not believe these articles, let them remember such as hold any fundamental heresies are condemned in scripture; and the doctrines are called damnable heresies. Dr. Comber.

Let us therefore firmly believe, and devoutly use this form, blessing God for these clear explications of the sublime mysteries of the trinity and Christ's incarnation; in which we must strive to understand as much as we can, and supply the rest with silence, submission, and adoration.

Of the Versicles and Responsals, or short Verses and Answers.

Quest. **W**H Y, after we have repeated the creed, do we begin with the form of salutation, viz. The Lord be with you?

Answ. Such mutual salutations are excellent expressions of the communion of saints, and incentives and provocations to charity, and love one of another; since we cannot pray without God's help, therefore the minister prays, that the Lord may be with them to assist them; and since the minister prays for all the people, they desire he may heartily and devoutly offer up these prayers in their behalf, saying, The Lord be with thy spirit.

D

Q. Why

Q. Why are those words, Let us pray, often repeated?

A. It is a kind of watch-word, or signal of battle, to summon us all with united forces to besiege heaven itself with our holy importunities: and,

2. It is a warning to every one, to lay aside all vain thoughts, and only to mind this great work we have in hand.

Q. Why are those versicles, Lord have mercy upon us, three times repeated?

A. Because it is a most pathetick petition of mercy to the blessed trinity, called by the ancients a short litany, and is a preparation to the Lord's prayer.

Q. Why is the Lord's prayer again repeated?

A. Because it consecrates all the rest of our prayers, and makes way for them; and if we did not put up any petition with fervency enough before, we may now make amends for it, by asking that with a double earnestness.

Q. Why are those short versicles and responses used?

A. It was the primitive way of praying, and they contain the sum of all the following collects.

1. The first, O Lord, shew thy mercy, &c. being a petition for mercy and salvation, answers to the Sunday collect.

2. The second, O Lord, save the king, answers to the collects for the king and his family.

3. The third, Endue thy ministers, &c. and the fourth, O Lord, save thy people, &c. answer the collect for the clergy and people.

5. The fifth, Give peace in our time, &c. answers the morning and evening collects for peace and safety.

6. The sixth, O God make clean, &c. answers the morning and evening collects for grace.

And

And thus by this alternate way of responses, or answering and speaking by turns one after another, first the minister then the people, we fit ourselves the better for the following collects.

Q. Are there any other reasons for the use of these versicles and responses?

A. They refresh the people's attention, and teach them their part at publick prayers, and unite the affection of them all together, and help to keep them in a league of perpetual amity.

Q. Is it not a needless petition to pray for peace, when we are in the full enjoyment of it?

A. The prayer for peace in our time is capable of many good comments, viz. continue it, and preserve it, give us hearts worthy of it, and thankful for it, in our time, i. e. all our time; for there is more besides a fair morning required to make a fair day. Dr. Thomas Fuller. Or, according to Dr. Comber, give peace to all the world, especially to thy church, that we may quietly serve thee in our time; for none other can we rely upon that fighteth for us, but only thou, O God!

Q. Why doth the priest sometimes kneel, and sometimes stand?

A. The minister, as a sinner, kneels with the people in confessions and penitential prayers; but stands in other offices, to signify his office and authority.

Q. Why do we turn to the East in our prayers and creed?

A. Because it is accounted the most worthy part of the world, by being first visited by the rising sun; which may remind us of the great honour and majesty of the person we speak to.

2. Because the altar, or holy table, is placed there, where God affords his most gracious and mysterious presence, and the priest or minister used to

D 2

officiate

officiate there; and it was looked upon as unseemly to turn their backs upon one or the other in their prayers or postures.

3. From Adam to Abraham's time, the whole world worshipped towards the East, and the Christians from the beginning built their churches and worshipped themselves towards the East; not only in opposition to the Jews, who worshipped towards the West, but because they expected our Saviour, who is called *Oriens ex alto*, or the day-spring from on high, to come from thence according to his promise, Matthew xxiv. 27.

Of Collects.

Quest. **W**H Y are these short forms of prayer used?

Answ. Because our Saviour himself taught and commended the frequent use of brief forms of prayer, and the primitive Christians were wont to pray in that manner, from whom the collects were derived.

Q. Why are they called collects?

A. Because they are collected generally out of the epistles and gospels, and are a brief collection of all things necessary for soul and body.

2. Or because they are repeated in publick, when the people are collected and gathered together.

Q. How long have they been used in the church?

A. Most of them are above a thousand years old, having been used in the Western church, from the time of St. Gregory the great, and are forms for any blessing, or any grace that we would ask for ourselves or others.

Q. Pray direct us where we may find among them, prayers on every occasion?

A. If

A. If we would pray for things spiritual for our own souls, viz. for the gift of the spirit; see the prayer for St. Barnabas's day.

2. If we would pray for pardon; see the 12th, 21st, and 24th Sunday after Trinity.

3. If for the benefit of Christ's death and acceptance through him; see the Annunciation and Purification, and 2d Sunday after Epiphany.

4. If for the comfort, direction, and illumination of the spirit; see the 1st after Ascension, Whitsunday, and 19th after Trinity.

5. If for the success of our hearing, reading, and fasting; see St. Bartholomew, St. Luke, 2d in Advent, and 1st in Lent.

If for success of our prayers; see the 10th and 23d after Trinity.

6. If for grace in general, to convert us from sin; see the first in Advent, 1st after Easter, St. Andrew, St. James, and St. Matthew.

If to deliver us from Temptation; see the 4th in Advent, 4th after Easter, and 18th after Trinity.

If to enable us to do good; see the 5th after Easter, 1st, 9th, 11th, 13th, 17th, and 25th after Trinity.

If to bring us finally to eternal glory; see the Epiphany, and the 6th after Epiphany.

7. If for the particular graces of regeneration; see Christmas-day.

If for charity; see Quinquagesima-Sunday.

If for mortification; see Circumcision and Easter-even.

For contrition, see Ash-Wednesday.

For the love of God; see the 3d and 4th after Easter.

For heavenly desires; see Ascension-day.

For a right and firm faith; see Trinity-Sunday, 7th after Trinity, St. Thomas, and St. Mark.

For grace to imitate Christ ; see the 6th Sunday in Lent, and 2d after Easter. For grace to imitate his saints ; see St. Stephen, St. Paul, St. Philip and St. Jacob, St. John Baptist, All-Saints, and Innocents.

If we would pray for temporal blessings :

1. For God's providence ; see the 2d, 3d, 4th, 20th Sunday after Trinity, and St. Michael.

2. For deliverance from enemies and judgments ; see the 3d in Lent, Sexagesima, and Septuagesima.

3. For support under afflictions ; see the 4th in Lent.

4. For defence ; see the 3d and 4th after Epiph.

For supply of all good things ; see the 6th and 15th after Trinity.

If we would pray for both body and soul ; see the 2d and 5th in Lent.

For those without the church ; see Good-Friday.

For those within, that the people may have truth, unity, and peace ; see the 5th after Epiphany, Good-Friday, St. John, St. Simon and St. Jude, and the 5th, 16th and 22d after Trinity.

That the ministers may be fit, diligent, and successful ; see St. Matthias, St. Peter, and 3d in Advent.

Q. Why, in the collect for peace, do we pray, That God would defend us in, and not from, the assaults of our enemies ?

A. Because the latter is more than ever he promised, or we can expect ; but in the former we pray, though they attack us, they may not be able to hurt us.

Q. What difference do you observe betwixt the collect for peace in the morning, and that in the evening ?

A. We beg outward peace in the morning, to secure us against the troubles of the world, in which the business of the day engageth us ; and in the evening we beg inward peace, to comfort and quiet our minds when we are to take our rest.

Q. What

Q. What pray we for in these words, Lighten our darkness?

A. That our understandings may be enlightened with the knowledge of God's providence, and our hearts cheered with the assurance of his protection.
Dr. Comber.

2. If that answer be too allegorical, thus: That God by the light of his countenance and favour would protect us in this disconsolate time of darkness, and cheer us with the assurance of his protection.

Q. By whom was the prayer for the king made, and what doth that expression mean, The only ruler of princes?

A. The first reformers of the church of England made the prayer, and by that expression we declare, that kings are only accountable to God; therefore we have the more need to pray for them, that he would direct them to do well, and guide them who are to rule us, that this their mighty power may be our safety and our peace; for if it should be otherwise, we neither will nor can oppose them, having no other arms against our prince, but prayers and tears.
Dr. Comber.

Q. Why is that expression in the prayer for the clergy used, viz. Who alone worketh great marvels?

A. Because to make a church, and to bestow miraculous gifts on it, to gather it out of infidels, and to protect it from its enemies, is an act of as great power, and a greater miracle of love, than to create the world; therefore the preface is very suitable.
Dr. Comber.

Q. Who are meant by curates in the prayer for the clergy?

A. Priests and deacons, to whom the bishop commits the care of souls.

Q. What

Q. What is meant by the word Expedient, in the prayer of St. Chrysostom?

A. Lest we have ignorantly asked any thing unfit, we put in this caution, that God will fulfil our petitions so, as may be most expedient for us; that is, how, when, and which of them he pleaseth, and sees will be for our good. Dr. Comber.

Q. Why is the blessing pronounced by the bishop, if present.

A. For the honour of his authority, Hebrews vii. 7.

Q. What doth the blessing contain, and in what posture ought we to receive it?

A. It contains the whole order of our salvation; the first, for our justification; the second, for our consolation; and the third, for sanctification, which ought to be received by us on our knees, for it is God that bleisseth us by the mouth of his minister.

Of the Litany.

Quest. **W**HAT doth the name signify?

Answ. An humble and earnest supplication or prayer (the Greek, from whence the word is derived, importing as much) made to God in adversity.

Q. When were these forms first brought into the church.

A. About four hundred years after Christ, in times of great calamity, for the appealing of God's wrath.

2. Others think the practice is derived from the apostles, and the custom of the times.

Q. By what motives are your addresses urged?

A. By two: because we are miserable, and because we are sinners.

Q. Why do the people answer to every petition?

A. By

A. By these suffrages their devotion is excited, quickened, and exercised, and every word is significant; for there,

1. We declare we ask every thing with humility and earnestness by the words, We beseech.

2. With faith, by calling him we pray unto, Good Lord.

3. We declare we seek not to saints or angels to hear us, but to our God alone, We beseech thee, &c.

All which shews the stupidity and baseness of those who are mute at this part of this excellent litany, whose bodies are present, but their souls, it is to be feared, are absent from the service; for whosoever would perform it with a present mind, cannot be better helped by any means, than by carefully attending, when and how he ought to say this devout answer, We beseech, &c.

Q. Why is the litany broke into so many short ejaculations, and not one continued prayer?

A. That the intention and devotion, which is most necessary in prayer, may not be dulled and vanish, as in a long prayer it is apt to do, but be quickened; and nearer to the end, the shorter and livelier are the expressions, strengthening our devotion, by raising in us an apprehension of our misery and distress, and therefore crying out, O Lamb of God, &c.

Q. Why is the litany ordered to be read on Sunday, Wednesday, and Friday?

A. Upon Sunday, in honour to that day, it being the chief service; and on Wednesday and Friday, because they are days of publick assemblies and fastings, and commanded more particularly to be said by the minister those days weekly, though they be not holy-days. Canon the 15th.

Q. Why do we repeat the first four verses entirely after the minister.

A. Because

A. Because it is as well a confession of faith, as an epitome or sum of the whole litany.

Q. Why do we pray to every person in the holy trinity apart?

A. Because as we acknowledge every person by himself to be God and Lord, so we worship each person apart.

Q. What is meant by a person in the holy trinity?

A. Person, is a distinct substance of the whole godhead. There are three divine persons, which are not three several substances; but three distinct substances, or three divers manner of beings of one and the same substance and divine essence, which divine essence is neither divided nor distinguished. But the three persons in the divine essence are distinguished among themselves by their names, by their order, and by their actions or properties.

Q. Why is the divine essence sometimes called Unity, and sometimes Trinity.

A. Because the divine essence, common to all the three persons, is but one, we call the same Unity. But because there be three distinct persons in this one indivisible essence, we call the same Trinity.

Q. Why is the third person named the Holy Ghost?

A. Because he is spiritual, without a body.

2. Because he is inspired, and, as it were, breathed from both the Father and the Son, that is, proceeding from them both.

And he is called holy, both because he is holy in his own nature, and also the immediate sanctifier of all true believers.

Q. Why is the second person called God the Son, and not the Son of God.

A. In opposition to the Arian heresy, who denied

denied the divinity of the Son; therefore we own him to be God equal with the Father, and give him the same worship.

Q. Since no church in the world hath so complete a form, pray instruct us in that curious and comprehensive method.

A. It is introduced with an invocation of the blessed trinity, severally and conjunctly in the four first verses.

2. It contains deprecations for forbearance, ver. 5. For deliverance from spiritual, temporal, and eternal evils, ver. 6, 7, 8, 9, 10. Noting also the means by which, ver. 11, 12. and the special time when, we should be delivered, ver. 13.

3. It contains intercessions for the whole church, ver. 14. For this church, and in it for the king and his royal family, ver. 15, 16, 17, 18. and for the clergy, ver. 19. For the nobility and magistrates, ver. 20, 21. and the people, ver. 22. For all estates of men we beg peace, ver. 23. and grace, ver. 24, 25, 26, 27. For the comfort of the afflicted, ver. 28, 29, 30, 31. and for forgiveness of our enemies, ver. 32. And we pray for ourselves, that we may have plenty, ver. 33. and grace, ver. 34.

4. It contains supplications, 1. To press the former petitions in addresses to the Son of God and the whole trinity; and to prevent, or remove evil in the Lord's prayer, in the prayer against persecution and the alternate requests, and to sanctify evil not removed in the last collect.

Q. Why do we begin to ask with these deprecations?

A. Because deliverance from evil is the first step to felicity, and the proper business of litany.

Q. Why in the petition for forbearance do we pray, that God would not remember the sins of our fathers?

A. When

A. When God punisheth sin, he is said to remember them, and we know there is a vast heap of our own and our fathers sins unrevenge; and God may justly punish us for them, when we make them ours by imitation.

Q. What is the sum of all these deprecations?

A. Deliverance from the evils of sin and punishment, comprehended in those two general words, evil and mischief, which signify wickedness and misery.

Q. Why in the first place, do we pray to be delivered from the evil of sin?

A. Because it is the first, greatest, and only real evil, and the sole cause of all the mischiefs that do befall us; and by it the church teacheth us, that they begin at the wrong end that pray against affliction rather than sin.

Q. What is the occasion of drawing us into this evil?

A. The crafts and assaults of the devil.

Q. What are those sins mentioned, which concern ourselves?

A. Blindness of heart, pride, vain-glory, and hypocrisy.

Q. What are those sins against our neighbours?

A. Envy, hatred, malice, and uncharitableness.

Q. What mean we by fornication, and all other deadly sin?

A. Fornication is not to be restrained to the defiling of single persons, but comprehends all acts of uncleanness.

Q. Is any sin venial or pardonable in its own nature?

A. No: but yet with St. John we affirm, as to the event, there is a sin unto death, and there is a sin not unto death; and it is from those open and grievous sins of presumption which keep men from repentance, and usually end in damnation, which
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we pray to be delivered from, under the name of deadly sins, of which we have a catalogue, 1 Cor. vi. 9, 10.

Q. What do the deceits of the world, flesh, and devil, comprehend?

A. All other kinds of sin; and because all sin is managed by those three enemies, therefore they are mentioned.

Q. What do we pray against in that petition, From lightning and tempest, &c?

A. For the removal of the effects, viz. Judgments.

Q. What mean we by sudden death?

A. Either an untimely death, before the term which nature allots; or a violent death, by stabbing, burning, drowning, &c. or else, it signifies the dying in a moment of time.

Q. Why are all these kinds of deaths to be prayed against?

A. Because they leave our relations without comfort.

2. They leave our worldly concerns unsettled.

3. They deprive us of the necessary preparative ordinances for death.

4. They give us no time to fit our souls for our great account.

The frequency and fearfulness of earthquakes, gave the first occasion of this prayer against sudden death, as Dr. Hakewell tells us: but though this sort of calamity be more rare in this than in some other countries, and less dreadful now than in former ages, so that this petition, at least as to us, may seem less needless upon that account; yet how many are the casualties and dangers we are continually exposed to, that may put a sudden period to our lives? Which, to beg the Divine Protection to be preserved and delivered from, a judicious author

looks upon as the most proper and direct sense of this petition; and let that man alone, saith he, who judgeth this unfit, condemn and reject this petition, against sudden death.

Q. What is comprehended in that petition, From sedition, &c.

A. We pray against the causes of those sad effects, which such evils may bring upon the kingdom and church.

Q. Why was rebellion and schism added since King Charles II's happy restoration.

A. Because rebellion and schism did murder one of the best of kings and thousands of his loyal subjects, and also pulled the church to pieces.

Q. What are the means we pray to be delivered by?

A. His Holy Incarnation, &c.

Q. Why are such petitions as these called by the Latins, Obsecrationes?

A. Because we urge the party, of whom we ask, by all that is dear to him: and in these, we commemorate all that our dear Redeemer did for us in his life, at his death, and after his death; and by all the love he shewed to us, by all the torments he endured for us, by all the glorious things he intends for us; we beseech him to deliver us from these evils.

Q. Is not this called Conjunction?

A. Yes: ignorant malice hath so censured it, when it is the most devout and moving oratory in the world.

Q. What is the cross here put for?

A. Not for the wood, which the Papists superstitiously adore, but for the torments he suffered thereon; and his cross comprehends the pains of his body, his passion, and the anguish of his mind.

Q. When is the season that we pray for deliverance?

A. It

A. It is expressed in that petition, In all time of our tribulation, &c.

Q. Why is that part which we call intercession used in the litany?

A. Because it is commanded by God, and in Christian charity we ought to desire blessings for all sorts of men.

Q. Why do we begin in our intercessions with the holy church universal?

A. Because we ought to be more concerned for the good of the whole, than of any particular part.

Q. Why do we beg of God to rule and govern all churches in the right way, which is left out by the Romanists?

A. Because when these petitions were first made, it is not likely that the doctrine of infallibility was maintained, either in the Roman church, or any other part of the Christian world; and that any particular church may fall into wrong ways, the very Roman church, which boasts of its infallibility, has demonstrated; and, by sad experience, we find that no particular church is free from the possibility of being deceived, although we believe, that God will not suffer the whole universal church at once to fall into any grievous error.

Q. What do we pray for in those petitions for the king?

A. Our first requests are for the king's spiritual good, that he may be thoroughly and sincerely pious from inward principles, which will never fail; if he be of the right faith, then the prayer is for his confirmation in it; and if he be perverted, it is a prayer for his conversion?

Q. We pray likewise, that he may be supplied with all temporal blessings, and kept from all kinds of evil; and if any be so wicked, as to rebel upon any pretence whatsoever, religion, liberty, property,

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or the like, we must wish the victory may fall always on the king's side.

Q. Why is the prayer for the clergy placed next to that for the royal family?

A. The Jews and Gentiles both reckoned their chief priests to be next in dignity to their kings, and so did our pious ancestors account them, next to the king, the most considerable members of the catholick church.

Q. Why are the clergy distinguished here into those three orders, bishops, priests, and deacons?

A. All ancient offices do particularly pray for the clergy so distinguished, which have from the beginning been ever in the church.

Q. What is the substance of the prayer?

A. The prayer we make for them is the same which Moses made for Levi, Deut. xxxiii. 8. *Let thy urim and thy thummim be with thy holy one;* that is, illumination, or enlightening and perfection, which is excellently paraphrased in this prayer.

Q. What are those three words in the litany, which comprehend all the miseries that concern our bodies?

A. Danger, necessity, and tribulation.

All evils are either future and feared, and these are implied in the word danger; or else they are present, and then they proceed from want of some good thing, expressed by necessity; or from suffering some evil thing, signified by tribulation; and each of these hath its proper verb suited to it, viz. succour, help, and comfort. So that in this one general request, we comprehend ourselves and all other afflicted persons in the whole world.

Q. There are some who condemn all antiquity together with our church, as if they and we prayed for thieves and pirates, because the word is general for all that travel, &c.

A. It

A. It is a malicious comment on an innocent text; for he is properly a traveller who goes about his allowable or ordinary occasions, and it is evident that no other are here meant, but just and honest men.

Q. Why after so many excellent petitions presented to our heavenly Father, do we make our addresses to our Mediator, viz. Son of God, Lamb of God.

A. That he may recommend us and our prayers at the throne of grace; beseeching him by his divinity, and by his sufferings for us, to accept of our petitions, and to pardon our sins; and again, as he is our anointed Mediator, that he would procure a gracious answer to them.

Q. Why are those versicles added, Lord have mercy, &c.?

A. That our conclusion may be suitable to our beginning, we close up all with an address to the whole trinity for that mercy which we have been begging in so many particulars, and this one word mercy comprehends them all; so that this is the epitome of the whole litany, and are used in imitation of holy David, Psalm cxxxvi. where, at every half verse, one half of the choir answered to the other in these words, For his mercy endureth for ever, which are repeated twenty-six times to make them more sensible of his bounty; and such repetitions, which we use in our earnest prayers, viz. Lord have mercy upon us, &c. are no more vain than those. Bishop Patrick.

Q. When was this last part of the litany, called the supplications, first collected and put into this form?

A. When the barbarous nations began to overrun the empire, abot 600 years after Christ.

Q. Why is the Lord's prayer again repeated?

A. To shew the high esteem that pious antiquity had of it, and the mean opinion of their own inventions and composures, which receive life and value from this divine form.

Q. Why are those words, Let us pray, here used?

A. That the people may not think the duty is ended, as soon as the responses or answers cease; but are admonished in their heart, not with their voice, to join with the priest still.

Q. Why is not the prayer against persecution concluded with Amen?

A. To shew that the same request is continued in another form; and what the priest begged alone there, all the people join with him to ask in these alternate supplications, or prayers in turn.

Q. Is not the repeating that petition twice, O Lord arise, &c. a vain repetition?

A. No: but a testimony we are convinced we did wisely and well, to ask of God now to arise and help us; that so the honour he hath gotten by the wonders of his mercy, may be renewed and confirmed by this new act of his power and goodness.

Q. Why is the doxology placed here?

A. In imitation of holy David, Psalm vi. 8. and Psalm xxii. 25. we having such a God to pray to in the midst of our mournful supplications, do both praise God for his ancient mercies; and also, in assurance we shall obtain his help, praise him for his help beforehand: and as he was glorified for past mercies in the beginning, so he is for the present, and shall be hereafter for future blessings.

Q. Why do we not rise up when the doxology is repeated in the litany?

A. Because as it is here used, and other parts of the litany, before and after, are matters of humble suppli-

supplications; and so most fit to be tendered to God in that posture.

2. We are to consider, that this doxology was inserted when the litany was, what it is now, but called procession; and then it was no exception, for then men were standing or walking.

Q. What is the meaning of that petition, O Son of David, have mercy, &c.?

A. It was God's promise to David, That he would set his son upon his throne, whose kingdom should be for ever; and the church doth keep a memorial in his petition, that God hath fulfilled his promise; for to this very day we go to the King of glory, and call on him in our necessity, by this obliging title, Son of David, and beseech him, by his assuming our nature, to be merciful to us.
Dr. Comber.

Q. What is chiefly meant by that phrase, Mercifully look upon our infirmities?

A. The calamities which Divine Providence hath laid upon us, and which we have justly and righteously deserved.

Q. What use is there for the occasional prayers in general, if the various miseries of mankind are exactly enumerated in the litany?

A. Our miseries are but barely mentioned there, and at some times some particular evils lie so heavy upon us, and some great mercies are so necessary for us, that it is requisite we should have solemn forms upon such occasions, that it may fully suit all our necessities.

Q. Why are the four Sundays before Christmas called Advent-Sundays?

A. Because they are to prepare us for Christ's Advent, or coming in the flesh, which we call Christmas.

Q. Why

Q. Why is the first coming of Christ, in all humility, joined in the collect in Advent with his second coming in his glorious majesty to judge both the quick and the dead?

A. That they, who are but little moved with the still voice of his incarnation, may be wrought upon by the most amazing terrors of the Lord, when they consider him as coming to judge the world: for seeing all things shall be dissolved, surely the hearts of men should be so. Dr. Manningham.

Q. Why do we commemorate the blessed birth of our Saviour upon the 25th of December?

A. Because it was the custom of the ancient church so to do, and we have good reason to believe that Christ was born on that day. Vide Dr. Hammond.

Q. Why is the feast of Circumcision observed?

A. As by Christ's birth we received the adoption of sons, so by his circumcision the redemption from the law.

Q. What do we celebrate upon Epiphany?

A. Three glorious manifestations, viz. the star, which was the Gentiles guide to Christ; and that of the trinity at the baptism of Christ, in the opening of the heavens; and of his divinity, by the miracle of turning water into wine, which is thought to have been done on the same day, viz. January 6, though not in the same year.

Of Lent.

Quest. **W**H Y is a Sunday before Lent called Septuagesima?

Answ. *A consequentia numerandi*, viz. because the first Sunday in Lent is called Quadragesima, containing about forty days from Easter; therefore the Sunday before that, being still further from Easter, is called

called Quinquagesima, five being the next number above four; and so the Sunday before that is called Sexagesima; and the Sunday before that Septuagesima; which are all preparatives to the Lenten Fast.

2. It is a Latin word, and signifies as much as seventy, and is put for seventy days, which end the Sunday after Easter, and the next Sunday is called Sexagesima, as containing sixty days, which end on Thursday in Easter-week; and Quinquagesima, as containing fifty days before Easter; and are all preparatives to the Lenten Fast, which is called Quadragesima, containing about forty days before Easter.

Q. Why is it called Lent?

A. From the time of the year, the word signifies Spring in the Saxon language, and is the Spring-fast.

Q. Why are forty days observed, and at this season?

A. In imitation of our Saviour, who fasted forty days in the wilderness, as Moses did in the mount, and wherein we might be put in mind of the sore trial and temptation which Christ then endured for our sakes, whose sufferings ended at Easter, and to prepare us for the holy communion, which our church commands to be then received.

2. There is great use of this yearly fast besides, viz. That the defects of our weekly humiliations and devotions may be thereby supplied; that there may be a public humiliation for public errors, if not for private sins, in particular; that the godly discipline, which was anciently in use at this season, for putting persons to open penance as stood convicted of notorious sins, is now laid aside, and neglected. Bishop Patrick.

Q. Why do we begin this fast on Ash-Wednesday?

A. To

A. To supply the Sundays in Lent, upon which it was not the church's custom to fast, and by deducting six Sundays, and adding these four days, the just number of forty is made up.

Q. Why is Ash-Wednesday so called?

A. Because anciently ashes were sprinkled upon their heads, to remind them of their mortality, and what they had deserved, viz. to be burnt to ashes.

Of Ember-Weeks.

Quest. **W**HAT is the original of those four weeks of fasting, now called Ember-Weeks?

Answ. The first Christian bishops, in imitation of the apostles, used to appoint fasting and prayer, when they conferred holy orders: as soon as the church was settled, the ordination of ministers became fixed, and are still observed in the church of England, for a preparation to the ordination of ministers.

Q. What other reasons may be given for the observance of Ember-Fast?

A. 2. Because these times are as the first fruits of every season, which we rightly dedicate to the service and honour of God.

3 R. That beginning these several parts of the year in a holy and sober life, we might the better learn how to spend the remainder of every season.

4 R. That we may obtain the continuance of God's favour for the fruits of the earth, which at these times are for the most part sown, or sprung up, or ripening, or gathered into the barn.

5 R. That we might repent us of all our sins which all the season before we have committed.

6 R. That our bodies might be freed from those contagious distempers, which usually these four seasons,

sons, through the predominant humours then reigning, do bring along with them.

Q. At what season of the year are these fasts observed?

A. The first is, the Wednesday, Friday, and Saturday, after the first Sunday in Lent.

The second, after Whitsunday.

The third, the Wednesday, &c. after September 14.

The fourth, the Wednesday, Friday, and Saturday, after the 13th of December.

Q. Why are they called Ember Weeks?

A. Because the ancients on those days would eat no bread, but cakes made under embers.

2. Because the old Saxon word, from which Ember is derived, signifies to abstain or forbear eating.

3. The true word, in the judgment of Dr. Hammond and Sir Henry Spelman, is Imber, from the old Saxon word *Imbren*, i. e. a circle, and these four fasts keep their certain turns so many times in the year, as in a circle.

Q. What reason may be given, why the ordination of ministers is affixed to these set times?

A. That as all men's souls are concerned in the ordaining a fit clergy, all may join in fasting and prayer for a blessing on it; and that bishops and candidates, knowing the time, may prepare themselves for this great work; that no vacancy may remain long unsupplied; and that the people, if they please, may be present, either to approve or object against any, whom they know to be unworthy.

Q. Why is the Sunday before Easter called Palm-Sunday?

A. Because as Christ came from Bethany to Jerusalem, they cut down palm-branches, and strewed them in the way.

Q. Why

Q. Why is the day before Good-Friday called Maunday-Thursdai ?

A. Because Christ washed his disciples feet, and commandad them to do so likewise ; and he seemed to have intimated by that action, before he proceeded to the institution of the Lord's-Supper, that we ought to be religiously qualified, prepared, and disposed, before we approach unto his holy table. Dr. Pelling.

Q. Why is Good-Friday observed as a fast ?

A. Because on that day our Saviour suffered ; and it is called Good, in respect of that which our Saviour hath obtained for us ; for it doth not only rid us of that wrath which pertaineth to us for our sins, but by the purchase of his blood, we are entitled to the kingdom of heaven. Bishop Andrews.

Q. Why is the Lord's-Day, which is set apart as holy in memory of our Saviour's resurrection, called Sunday by Christians, which name was given by the Heathens ?

A. Because our Saviour's resurrection happened on that day of the week, which by the Heathens was dedicated to the sun ; therefore as being best known to them, the fathers commonly made use of that name in their apologies to the heathen governors ; but the more proper and prevailing name was, and is, the Lord's-Day, not Sabbath, as it is called by St. John, Rev. i. 10. Dr. Cave.

Q. Why are some days called Holy-Days ?

A. Because they are taken out of the common days, and set apart to God's service and worship ; either by God's own appointment, or the churches dedication, in commemoration of some eminent mercy.

Q. Why are these days commanded to be observed ?

A. Because

A. Because, as learned Mr. Hooker observes, they express the splendour and outward dignity of our religion, and are forcible witnesses of ancient truth; are likewise provocations to the exercise of all piety, and shadows of our endless felicity in heaven, and everlasting records on earth, teaching by the eye in a manner whatsoever we believe.

Q. Why is the feast called Easter observed?

A. To commemorate the resurrection of our Lord and Saviour, who rose on the first day of the week, and it is called Easter; and by the old Saxons, Oster, which signifies to rise; from whence we frequently say to one on the ground, Oast up, when we would have him to rise.

Q. Why is the Sunday following Easter called Low-Sunday, and Dominica in Albis?

A. It was the custom of our forefathers to observe the octave of their high and principal feasts; and this is the octave or eighth day after Easter; upon every octave, they used to repeat some part of that service which was performed upon the feast itself; which is the reason why it is called Low-Sunday: the Sunday before is High Easter; and this is a lower feast, Low Easter.

This feast of Easter, as also Whitsunday, being the stated time for baptism in the ancient church, those who were baptized, put on white garments in token of that pure and innocent course of life they had now engaged in; this white garment they wore till the next Sunday after, and then laid it aside, whence the Sunday after Easter came to be styled Dominica in Albis, the Sunday in white, it being then that the new baptized put off their white garments. Dr. Cave.

Q. From whence came the Easter-Offering?

A. It was usual in former times when the sacrament was to be celebrated, for the priest to fetch a
F quantity

quantity of meal or flour from every house or family in the place they lived in (which custom is yet observed among the Greeks) and of that to make the bread which was used at the Lord's table, and distribute it among the communicants. But the church increasing in number, and decreasing in holiness, by not coming so often as they ought, there being no need of so great a loaf as formerly, it was thought good to use wafers in the form of a large penny, and that they might not want a mystery for these new doings, the people desired instead of flour to offer every man a penny, that thereby they might acknowledge how their Lord and Master was betrayed for thirty pieces of silver; and it is probable that from hence came the Easter-Offering. Dr. Horneck.

Q. Why is Rogation-Sunday so called?

A. Because upon the three following days, rogations or prayers, and litanies, were used for a blessing on the fruits of the earth that were tender.

2. To prepare us for our Lord's ascension-day.

That which first gave occasion to these processional rogations were earthquakes, and other great calamities in France; for wolves, and other wild beasts, did very great mischief in those parts, as Sydonius relates; and therefore appointed by Mamerus, Bishop of Vienne, A. D. 450, which by the council of Aurelia, A. D. 506, were decreed to be observed upon this time in the universal church: and by the injunction of Queen Elizabeth, in our perambulations in viewing the limits of particular parishes. At this time, Psalms with the Litany, &c. are appointed to be said at convenient places.

Q. Why is Ascension-Day observed?

A. It is an anniversary commemoration of Christ's ascent into heaven; which gives us hopes of heaven,

heaven, in that our flesh in the first fruits is thither ascended.

Q. Why is Whitsunday so called?

A. From the glorious light of heaven, which was then sent down upon the earth from the Father of lights on the apostles; so many tongues, so many lights.

2. Because the new-baptized, that being a solemn time of baptism, called of old the enlightened, were then clothed in white garments, called Chrysoms, as types of spiritual purity and joy.

Q. Why is this day called Pentecost?

A. Because Pentecost signifies fifty in Greek, and from the Sunday after Good-Friday, this is the fiftieth day; so the Jews reckoned, Levit. xxiii. 15.

Q. Why is Trinity-Sunday so called?

A. The church thought meet, that such a mystery as the blessed trinity should be the chief subject of one day, and this to be the day.

Q. What may be the reason that God did not so plainly deliver this mystery to the Jews?

A. Lest they should have mistaken it for a doctrine of a plurality of Gods; yet some seeds of that perfection of divinity were dispersed, and for that cause the choir of angels sing thrice Holy, but once Lord.

Q. Why is the conversion of St. Paul celebrated, and not his martyrdom, or day of his death, as other saints are?

A. For example-sake, that no sinner may despair.

2. For the joy the church had at his conversion, and for the miracles then wrought.

Q. Why is the purification of the Blessed Virgin observed?

A. Partly in memory of her purification according to the law, but chiefly in memory of our Lord's presentation in the temple.

Q. Why is the purification of St. Mary called Candlemas?

A. Because in ancient times they went in procession two by two, carrying candles, and many lights were set up in churches.

Q. Why is the feast of St. Michael observed?

A. The church holds a feast on that day, in memory of the holy angels, because they minister to us on earth, and fight against the devil for us by their prayers.

Q. Why is the day, called All-Saints, observed?

A. Because we cannot particularly commemorate every saint, and in those particular feasts, which we do celebrate, we may omit some of our duty, therefore this day in general is observed.

Q. Why do we keep the days of the saints death, rather than their birth?

A. Because then they are born citizens of heaven.

2. Then they perfectly triumph over their enemies, by which the church militant is encouraged to persevere.

Q. Why have some holy-days feasts before them, and why have some other none?

A. It was the religious custom of the primitive times, to spend a great part of the night before the holy-days in watchings and prayers, to prepare them for the more solemn observation of those feasts; and to signify, that we should be, as the blessed saints were, after a little time of mortification and affliction, translated into glory and joy; but in time, as charity and devotion grew cold through sloth and restlessness, this more troublesome part of devotion, the nightly watches, now called vigils, were laid aside, and the fasts only remained.

2. Sometimes the signification or mystery of the vigil or fast ceased, then the vigil or fast is omitted;

as for example; St. Michael hath no fast, because the angels did not by sufferings and mortifications enter into their joy, but were created in the joy they have: and sometimes when the signification holds good, others have no fasts, because either they fall betwixt Easter and Whitsuntide, or betwixt Christmas and Epiphany, which the church holds for such times of joy and festivity, that they would not have one day among them sullied by pensive sorrow and fasting.

Of the Office of Baptism

Quest. **W**HY is the place where the office of baptism is administered, called the Font?

Answ. The rites of baptism in the first times were performed in fountains and rivers, because the converts were many, and those ages were unprovided of other baptisteries, or baptizing-places; and hence it is we call our baptisteries, Fonts.

Q. Why was water chosen by Christ in this sacrament?

A. To signify his washing our souls from sin.

Q. What is the form of baptism, as to the essential part of baptizing?

A. In the name of the Father, Son, and Holy Ghost.

Q. Who instituted this form?

A. Our Lord and Saviour Jesus Christ.

Q. Who are the subjects of this baptism?

A. Infants and persons grown up.

Q. Why are infants to be brought to church?

A. That there may be many witnesses of this solemn act, and that others may be put in mind of their vow; and because thus they are admitted

members of our religious assemblies in the proper place.

Q. What is the meaning of the word Baptize?

A. It comes from a Greek word, which signifies to wash, and is applied to this sacrament of baptism, because that is an outward washing.

Q. Why must parents and friends be so careful to get their children baptized?

A. Because by this ordinance their original sin is washed away, and they grafted into the body of Christ: so that if they die before they have committed ~~any~~ ^{actual} sin, they are undoubtedly saved.

Q. What if it be neglected by the fault of the parents?

A. They must answer for putting their children's salvation on so great a hazard; but it is the contempt, and not bare want of the sacrament, which makes it damnable, and so cannot be imputable or prejudicial to the child.

Q. Who must answer for them of riper years?

A. They themselves must make the covenant with their own mouths, and the godfathers, &c. are only witnesses to the fact, and must be monitors to them, to live according to their vow.

Q. Why doth the priest ask, if the child have been already baptized?

A. Because St. Paul saith, there is but one baptism; and as we are born but once, so we are born again but once.

Q. Is not that baptism commanded in the holy gospel to be understood only of the inward and spiritual baptism, not with water, but the Holy Ghost?

A. No, by no means, because acts of inward faith are, and ought to be often repeated; therefore baptism which cannot be repeated, cannot be the inward but the outward baptism.

To baptize with the Holy Ghost is peculiar to Christ alone, for none can baptize with the Holy Ghost but he who can send and bestow the Holy Ghost, which is blasphemy to ascribe to any creature.

Q. Why are the godfathers or sureties enjoined?

A. This custom gives security to the church, that the child shall not be an apostate, and provides a monitor both for the child and its parents, to remind them of this vow.

Q. Why do the godfathers, &c. promise in behalf of the child.

A. In baptism we are making a covenant. God hath given the promises, which are his word; and therefore good reason we should give our word, for the performance of the conditions on our part: and since that infants cannot make a covenant themselves, the church lends them the feet of others to bring them, and the tongues of others to promise for them.

Q. Doth the godfathers promise oblige the child?

A. Yes: for by the wisest law in the world, guardians may contract for minors or pupils, who are bound to perform what their guardians have undertaken.

Q. What reason may be given, why Christ appointed this form?

A. Since the belief of the trinity is the peculiar and distinguishing article of the Christian religion, therefore Christ appoints they shall be made Christians, by being thus baptized in the name of the three persons of the trinity.

2. This solemn naming of the three persons, is a kind of calling them to witness from heaven, that we may as it were profess before these three witnesses our unfeigned faith, and so we have the same for witnesses of our faith, who make us the promises of salvation;

salvation; and sure we shall never fall off, who have sealed our profession in the presence of the Father, Son, and Holy Ghost.

Q. What is meant by being baptized in the name of the three persons in the trinity.

A. That the minister doth this in God's name, and by his power and commission, and that the baptized person is dedicated to, and engaged to worship and serve, the holy trinity. Either of these senses, as it proves them all to be persons, so it sets them in an equality in a thing that can only belong to the divine nature. Bishop Burnet.

Q. Why doth the priest sprinkle, and not dip?

A. The efficacy of the sacrament depends not on the quantity of water, but on the grace of God.

2. The coldness of our climate hath made this custom almost necessary.

Q. Why is the child signed with the sign of the cross on the forehead?

A. For the clearer manifestation, that this child now belongs to Christ, the church set his sign and peculiar mark upon it; a custom by which the primitive Christians declared their religion; which continued in use in the time of Constantine the great, and therefore could not be an invention of the Papists, and then this rite was no more, but that wherewith we conclude all our prayers and thanksgivings, when we say, through Jesus Christ our Lord and Saviour. Jos. Mede.

2. And it is signed in the forehead, because that is the seat of blushing and shame, that we may not be ashamed.

Q. Ought not the priest, and all the people, heartily to say Amen, when the mystery is ended?

A. Yes; to shew they believe the child to be rightly baptized, and to desire God may ratify that in heaven which is done upon earth.

Q. What

Q. What is the effect of baptism?

A. Salvation to all infants duly baptized, who die before they have committed actual sin; and to all of ripe years, who truly believe, repent, and persevere, in faith and obedience.

Of Confirmation.

Quest. **W**H Y is confirmation appointed?

Answ. To confirm and ratify with our own mouths the promise made by our godfathers, and to receive new strength by the blessings and prayers of the bishop.

Q. Is confirmation a sacrament, and appointed by Christ?

A. No: but a holy rite which the church observes in imitation of the apostles practice.

Q. Why had not this rite a positive institution by our Lord Jesus?

A. Because the Holy Ghost, which is herein to be communicated, was not given till after Christ's ascension, John vii. 39. yet in his promising the Holy Spirit to his disciples, and to remain with his church for ever, John xiv. 16. he seemed to suppose that there should be some rite instituted by them for the perpetual collation, or bestowing of the spirit.

Q. When did this office of confirmation begin?

A. The first converts whom the apostles baptized, were confirmed by the immediate hand of God, and he, by his miraculous gifts of the Holy Ghost, sealed their baptism, and attested the religion into which they had entered. But it was not long before the apostles were appointed to minister, in giving the Holy Spirit to the newly baptized, and then they instituted the rite of laying on of hands; and God was pleased so far to approve their institution, that he did actually give wonderful measures of the spirit

to those on whom they laid their hands, thereby honouring the governors of his church, and engaging all the members thereof to be subject to them, and to be at peace one with another.

Q. How prove you this out of the Holy Scripture?

A. From that famous instance, Acts viii. 14, 15, 16. when the Samaritans had been converted and baptized by Philip the deacon, they did not receive the Holy Ghost, until St. Peter and St. John had confirmed them; from whence the fathers generally deduce this practice.

St. Paul did in like manner lay his hands upon some baptized persons at Ephesus, Acts xix. 6. of which he reminds them, Eph. i. 13. And when the fundamentals of religion are reckoned up, Heb. vi. 1, 2. among them is placed the laying on of hands, which in regard it follows baptism, and is a doctrine to be taught young beginners, it is most likely to be meant of confirmation, and is so interpreted by the fathers.

Q. Was not this apostolical usage to cease, when miraculous inspirations did not accompany it?

A. The Holy Spirit is to abide in the church for ever, and Christians have and need it now really and effectually to the purposes of sanctification as any had it then; therefore there is no reason that the right of communicating it should cease.

2. The church did in every age continue this custom of confirming after baptism; which proves, that they did not imagine it was a temporary institution: to reject it therefore, is to condemn the universal practice of the church, to which certainly a very great deference is due.

Q. Why is the person to be confirmed, interrogated, or asked the question, Do you here, &c.

A. Because

A. Because it gives the party to be confirmed, opportunity to consider what he is to bind himself unto, and so may give a deliberate answer.

Q. Why is one godfather, or godmother, peculiarly required to be present?

A. For greater security, as a pledge of sincerity, and to be a continual monitor to keep the vow, as well as a witness of the same.

Q. Why are those short verses and answers used?

A. Upon the hearing of the person's good confession, the whole church expresses their joy and desires that it may be confirmed in some of the words of David's Psalms, which are very properly inserted here, that the whole congregation may join in the profession of their faith in God, in giving glory to him, and in begging acceptance from him; and the last phrase is doubled, to shew the vehement desire and fervent affections of the petitioners.

Q. If we have received the Holy Spirit in baptism, why do we pray for it in this office?

A. In baptism, the Holy Spirit gives what is sufficient to make us innocent; but in confirmation, it gives increase, and makes us gracious; according to which ancient doctrine, the prayer is composed to acknowledge the former gift, and then to petition for the second.

Q. Why is the ceremony of laying on hands used?

A. Because it is one of the most ancient ceremonies in the world, observed by Jacob in giving his blessing, and used by our Lord Christ and his apostles.

Q. Why is this rite performed by a bishop?

A. Our church is careful to keep to the apostolical pattern, in the person as well as in the ceremony; because though Philip had liberty both to preach

preach and baptize, yet the apostles only could affirm, Acts viii. 14, 15.

2. This peculiar privilege of confirming, reserved to the bishop, is apt to beget a greater veneration of it in the minds of devout people, and to make them expect nobler effects from that office, which none but the highest minister of religion can celebrate.

Q. What may be signified by this rite?

A. That the Lord will stretch out his hand to defend us against all our spiritual enemies.

Of the Communion-Service.

Quest. **W**HY is the upper part of the church called the Chancel?

A. Because that part of the church in the primitive age was separated from the rest of the church by neat rails, called Cancelli, whence our English word Chancel; and in this division the altar or communion table was placed, which may justify and commend the continuance of those rails in the church of England as by law established. Dr. Cave.

Q. Why is the Communion-Table so called by some, and by others the Altar?

A. It is called an Altar, because the holy eucharist being considered as a sacrifice, we offer up the commemoration of that sacrifice, which was offered upon the cross. And it was that place of scripture, Matth. v. 23, 24. which gave occasion to the primitive Christians to call the Lord's table an Altar.

2. We offer with the action, prayers to God for all good things; and we need not fear to call the whole action by the name of a sacrifice, seeing part of it is an oblation to God of hearty prayers; and it is not unusual for that to be said of the whole, that is exactly true but of one part; and as the word
sacrifice

sacrifice may be used without danger, so also the ancient church did understand it. Bishop Patrick.

And it is called a Table, the eucharist being considered as a sacrament; which is nothing else, but a distribution and application of the sacrifice to the receivers; and the proper use of a table is to set food upon, and to entertain guests, both which are applicable to this.

Q. Why is part of the communion-service used, when there is no communion?

A. The church hereby doth mind us of what she desires and labours toward, viz. Our more frequent access of coming to that holy table. For in the purest ages of the church, the eucharist was a daily companion of their common-prayer, Acts ii. 42. The consideration of the sad decay of Christian devotion may both humble us, and also shew us what excellent reason our church had to annex so much of this communion-office to the usual prayers of all our more solemn assemblies. Dr. Comber.

A. 2. Because in the ancient church the altar was the place where they offered up their prayers, to signify that they offered them up only in the virtue of the sacrifice of Christ; and that the very remembrance of this sacrifice in the Lord's Supper, and by virtue of its institution, did render their prayers prevalent and acceptable to God. Dr. Sherlock.

Q. Did our Lord and Saviour institute any one method or form of administration?

A. No: but left it to the wisdom and piety of the church, whose edicts, or injunctions, we are bound to obey: and we may safely affirm, that this form, which our church hath appointed, is more primitive in all its parts, and more apt to assist for worthy receiving, than any liturgy now used in the Christian world.

G

Q. How

Q. How many parts doth this communion-office consist of?

A. Four: first, a more general preparation to the communion; and is either common to the whole congregation, in the exercise of,

1. Repentance, by the Lord's prayer, the collect for purity, and the ten commandments.

2. Holy Desires, by the collects for the king, and the day.

3. Of obedience, by the hearing of the epistle and gospel.

4. Of faith, by repeating the creed.

5. Of charity, by the offertory, and the prayer for the Holy Catholick church.

Or else, this general preparation is proper to those who ought to communicate, viz. The warning before the communion, and the exhortation to it.

Secondly, here is the more immediate preparation contained: 1. In the proper instructions, in the exhortation at the communion, and the immediate invitation. 2. The form of acknowledging our offences in the confession. 3. The means of insuring our pardon, by the absolution and sentences. And, 4. The exciting our love and gratitude, in the preface and hymn called the Trisagium, from repeating, holy, holy, holy, three times one after another.

Thirdly, here is the celebration of the mystery, consisting of, 1. The communicant's humble approach in the address. 2. The minister's blessing the elements in the prayer of consecration, and his distributing them according to the form of administration.

4. Lastly, here is the post-communion, containing prayers and vows, in the Lord's prayer, and in the first and second prayers after the communion; and containing praises and thankgivings in the Glory be to God on high, &c. and lastly, the dismissal by the final blessing.

Q. Why

Q. Why doth the Lord's prayer begin this service?

A. This holy sacrament, and this divine prayer, had one and the same author; and therefore the Lord's prayer is the most proper preface to the Lord's supper, and very suitable to that great mystery. **Dr. Comber.**

A. 2. Because the Lord's prayer used to be said in every office, and the communion-service, the litany, the prayers, lessons, and collects, are all several offices, and used heretofore to be said in our churches at several times.

Q. Why is the collect for purity premised before the commandments?

A. It is both a very fit introduction to the communion-service, and a proper preface to the repeating of the ten commandments.

Q. Why are the commandments rehearsed in the communion-office?

A. In our baptism, we solemnly vowed to keep them, and at every communion we renew that vow; therefore it is very fit we should have the commandments repeated now, when we are going to make a fresh engagement to observe them.

2. And since we are to confess all our sins, before we come to the blessed sacrament of pardon, the church holds out this glass to us, by which we may discover our offences.

Q. Hath God given us no more than ten rules of obedience?

A. There are no more requisite than these, in reference to all moral actions; as being the summary and general heads, under which are comprehended all the duties we are to do in particular, and all the sins we are to avoid; but there are other positive precepts to which our obedience is required. God himself first divided this law into two tables: the

first four, contain our duty to God; and the six last, our duty to our neighbour; which are called the Decalogue.

Q. What are the duties required, and the sins forbidden, in each commandment?

A. In the first commandment, we are taught to have a right object of our worship, to take the true God for our only God, and to worship and glorify him accordingly. And we are forbidden apostacy, deifying the creatures, and distrust of the true God.

2. In the second commandment, we learn the right means or matter of our worship; and it requires, that we should worship God with such worship, as he has appointed in his word, suitable to his nature.

And it forbids idolatry, superstition, and all carnal and careless worship.

3. In the third commandment, we learn the right manner of our worship; and it requires us devoutly to perform every part of divine worship, and reverently to use every thing, which nearly relates to God.

It forbids blasphemy, vain and false oaths, cursing, profaning holy things, and sacrilege.

4. In the fourth commandment, we are taught the solemn time of our worship; and it enjoins us to keep holy the seventh-day, called by Christians the Lord's-Day, and observed by us, in memory of Christ's resurrection: for, as the learned Archbishop Bramhall remarks, if the memory of the old creation, and God's resting upon the seventh-day, had such an influence upon the first patriarchs, as is piously belived by some, that they did freely, without any commandment, observe that day of rest, according to the example of God; why then should not Christians hallow the day of Christ's resurrection, in memory of man's redemption, or the new crea-

tion

tion completed upon that day by Christ, by spending it in worshipping God both in public and in private, or in works of necessity and mercy.

And it forbids neglect of the public service on Sunday, and other holy-days, and spending those times in sin and vanity; and gives us the reasons why we should obey this commandment, viz. God's allowing six days for our own employment, and his challenging a special propriety in the seventh, and his own examples, and his blessing and sanctifying the seventh-day.

And by our sanctifying the seventh-day, after we have laboured six, we profess ourselves servants and worshippers of that only God, who created the heaven and the earth; and having spent six days in that great work, rested the seventh-day, and therefore commanded them to observe this suitable distribution of their time, as a badge and livery, that their religious service was appropriate to him alone. And this is that which the fourth commandment, in the reason given from the creation, intendeth, and no more but this. Jos. Mede.

Q. Are those words in the fourth commandment, Six days shalt thou labour, the matter of that commandment, or a precept requiring labour?

A. No: but a permission to employ six days in a week about such worldly business as we have to do, which permission God himself abridged; by appointing some other festival days, as all governors may do upon some special occasion. Bishop Patrick.

The words are best interpreted, by way of comparison, thus: as thou hast six days allowed thee to labour, so the seventh-day must be looked on as a rest to that God, which hath been so liberal to thee. Dr. Hammond.

5. In the fifth commandment, we are taught our duty to our neighbour, with respect to their persons.

in all our relations: natural, as parents and children; civil, as kings and subjects; religious, as ministers and people; domestic, as masters and servants; as likewise, of inferiors to their superiors.

And it forbids superiors, pride, negligence, and evil example; and inferiors, disobedience, contempt, and resisting.

Q. In the fifth commandment, the father is put before the mother, and Levit. xix. 3. the mother is put first; what may we learn by it?

A. It sheweth, that we ought not to make any difference between them; but they are both equally to be honoured and revered, which is a duty of so great concernment, that we are taught, by the placing of the fifth commandment immediately after those which peculiarly relate to God's worship, that, next to his majesty, our parents are to be honoured with that reverence, love, obedience, and maintenance, which is due to them. Bishop Patrick.

6. The sixth commandment requires all lawful endeavours to preserve our own and our neighbour's life and health:

And forbids killing others, challenging, anger, cruelty, and revenge.

7. The seventh commandment enjoins us chastity in heart, speech, and behaviour:

And forbids actual defiling of those that are married or single, and wanton thoughts, words, gestures; and the occasion of these, viz. gluttony and drunkenness.

8. The eighth commandment requires the lawful furthering of our own and our neighbours wealth, and outward estate:

And forbids thieving, cheating, unjust detaining, oppression; and the occasions of these, viz. idleness and prodigality.

9. The

9. The ninth commandment enjoins the speaking of truth, and the promoting our own and others good name :

And forbids all false evidence, lying, slandering, tale-bearing, and flattery.

10. The tenth commandment requires our being content with our own condition, and rejoicing at our neighbours welfare :

And it forbids an inordinate or unlawful desire of any thing that is our neighbours, envying or grieving at others good, and discontent with our own condition.

But because I understand it will be more acceptable to some, whose judgment I highly value and esteem, to give an explication, according to that made in our church catechism, by applying severally to each commandment, what is there set down altogether ; I have therefore likewise here inserted it, as well as I could, in the church's words.

Q. What doth the first commandment require ?

A. To have the one only true God for our God, and to believe in him, and to fear him, and to love him, with all my heart, and all my mind, and all my strength.

Q. What doth the second commandment require ?

A. Not to make any bodily image, or likeness of God, or to worship any image for God, but to worship him only, by calling upon his holy name in my prayers and praises, and putting my whole trust in him.

Q. What doth the third commandment require ?

A. To honour God's holy name and his word, and not to abuse it by swearing falsely or causelessly, or speaking irreverently of either.

Q. What doth the fourth commandment require ?

A. To

A. To set apart the first day of the week to God's worship and service, in memory of Christ's rising from the dead, to cease and rest from sin, and to serve God truly and faithfully all the days of my life.

Q. What doth the fifth commandment require?

A. To love, honour, and succour my father and mother; to honour and obey the king, and all that are put in authority under him; to submit myself to all my governors, teachers, spiritual pastors, and masters; and to order myself lowly and reverently to all my betters.

Q. What doth the sixth commandment require?

A. Not by violence to take away my own or another's life, to bear no malice nor hatred in my heart, and to hurt nobody by ill words or deeds.

Q. What doth the seventh commandment require?

A. Not to lie carnally with any woman, without lawful marriage, but to keep my body in soberness, temperance, and chastity.

Q. What doth the eighth commandment require?

A. To be true and just in all my dealings, and to keep my hands from picking and stealing.

Q. What doth the ninth commandment require?

A. To keep my tongue from evil-speaking, lying, and slandering, and to speak the truth from my heart.

Q. What doth the tenth commandment require?

A. Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

The general rule for these commandments is, that where a duty is commanded, there the contrary sin is forbidden; and so on the other side, where a
sin

sin is forbidden, there the contrary duty is commanded.

Q. Why doth the minister rehearse the commandments standing?

A. To shew his authority; here is God speaking by the priest.

Q. Why do the people kneel all the time, and beg mercy?

A. Because they have offended against all the commandments, therefore they kneel down, as criminals ought to do, and earnestly beseech pardon; and that we may never commit the like again, we pray, that the Lord would incline our hearts to keep these laws, and so the law may be a means of our repentance and reformation.

Q. Why do we pray for the king immediately after the commandments?

A. Because he is *custos utriusque tabule*, the defender of both tables.

A. This is a distinct office, anciently used some hours after morning-prayer; and St. Paul seems to command, that we should pray for kings in all our prayers, and the first of all, as we in this service do Bishop Sparrow.

Q. Why is the prayer for the king just before the daily collect?

A. Because that when we have prayed for outward prosperity to the church, the consequence of the king's welfare, we may in the collect pray for inward grace, to make it completely happy.

Q. How long have the collects been fixed to those very Sundays, on which we now use them?

A. Above twelve hundred years.

Q. Why is the epistle read first?

A. As being the word of the servant appointed to personate the law, preceding the gospel.

Q. Why doth the gospel follow?

A. As

A. As being the word of our great Master; therefore when the minister is about to read, all the people stand up, to express a more than ordinary reverence to it; and to give glory to God before it is read, and thanks to God after.

Q. Why is that creed, which is rehearsed after the gospel, called the Nicene Creed?

A. Because it was for the most part framed at the great council of Nice; the same in substance with the apostles creed, but doth more largely condemn all heresies; therefore is fitly enjoined to be recited before the sacrament.

Q. What is the meaning of that phrase in the Nicene creed, viz. begotten before all worlds?

A. Before all ages, or before time itself was.

Q. Why are these sentences used at the beginning of the communion?

A. To stir us up more effectually to give bountifully.

Q. Is there any difference betwixt alms and oblations in the prayer for the church militant?

A. Alms relate to the money collected for the poor; and oblations may relate to the bread and wine, which, when they have placed on the holy table to be consumed to God's honour, are then offered (as was done more solemnly by lifting them up in the ancient church) and dedicated to sacred use. Mr. Wesley.

From those words, Deut. xvi. 16. 17. *They shall not appear before the Lord empty; every man shall give as he is able, &c.* came the pious custom in the beginning of our religion, that the people, when they came to the Lord's table, offered bread and wine, corn and oil, and such-like things, for the support of God's ministers, and the relief of the poor, every one according to their ability, which was done in acknowledgment of God, as the author of life and
all

all good things, for which they, in this manner, shewed their gratitude to him. And the priest, in the presence of all the people, lifted them up, and gave God thanks, and beseeched him to accept them. Mention is made of these oblations in the canons ascribed to the apostles, chap. iii. iv. which contain a great many apostolical customs. Bishop Patrick.

Q. How is our charity to be expressed?

A. Three ways, viz. by giving, praying, and forgiving.

Q. Where have we directions for each of these?

A. For giving, in the sentences.

For prayer, in the prayer for the church militant.

For forgiving, in the general warning.

Q. How often ought we to receive?

A. It seems very probable, from the institution of this sacrament, that our Saviour designed it should be part of God's service in all the solemn assemblies of Christians: and we shew our love by coming freely and frequently, as often as we have an opportunity; for public worship is very lame and imperfect without it.

Q. What is the design of the exhortations, and of the invitation before the sacrament?

A. The former is to increase the number; and the latter, to rectify the dispositions of the communicants.

In the invitation, the guests being prepared, the priest invites them to come near with fear and faith; and that God may accept them, he repeats those graces, with which they must be adorned, viz. repentance, charity, and holy purposes, shewing them what is the first duty to be done, viz. making an humble confession upon their knees.

Q. Why is this confession here used?

A. Since Christ's sufferings are here remembered, we must own our sins, which were the cause of them.

them. And since we hope for pardon, we ought with shame and sorrow first to own our transgressions.

Q. Why is this form of absolution here used?

A. Lest our guilt should terrify us from coming to this holy table, the priest pronounceth absolution in Christ's name, in the form of a prayer or benediction, which ought to be received with faith and gratitude.

Q. Why are those sentences of scripture used?

A. The church hath chosen these sentences, to confirm the faith, and revive the hope of poor penitents, and they are those very promises on which the foregoing absolution is grounded; so that unless they doubt the truth of God's word, they must believe these promises of mercy.

Q. Why are the responses, prefaces, and trifagium, here appointed to be used?

A. This sacrament is a feast of joy and thanksgiving, and the nature of the eucharist requires some acts of praise and gratitude.

1. Here the priest admonisheth us to praise God in the responses.

2. And gives the reason of it in the prefaces.

3. And joins with us in doing of it in the trifagium, which, because the word holy is thrice repeated, was by the Greeks so called.

Q. Why are the angels mentioned in this hymn?

A. Because the Christian church believed the angels were present in Christian assemblies, therefore thought it fit, that men should join with them in this heavenly song, over the memorial of our redemption.

Q. Why doth the priest on great festivals add other prefaces?

A. They contain proper reasons for our thanksgiving on those special occasions; and the decay of devotion,

devotion, letting fall the primitive and apostolical use of weekly communions, and the people receiving but at the great festivals, the church therefore added to the general prefaces some special ones, relating to the peculiar mercy of that feast on which they did communicate.

Q. What reason is there for the use of the address, or the collect, which begins thus, We do not presume to come to this thy table, &c.?

A. The nearer we come to God, the more holy we ought to be; and when we are just going to make so immediate approaches, our very joy must be tempered with humility, and we must excuse our own unworthiness.

Q. Why is the prayer of consecration used?

A. In imitation of our Lord and Saviour, and his apostles, all the churches in the world have used such a form: we do not eat our common food, without first praying for a blessing on it; which pious custom is so universal, that it is certainly a piece of natural religion; much more then are we obliged, before we eat and drink this bread and wine, which Christ designed to set forth the mystery of his death, to consecrate and set it apart by a solemn prayer.

Q. What words are they which properly make the consecration?

A. The words of our Saviour's institution, pronounced by a lawful priest.

Q. Why do the people join with the priest, in saying, Amen?

A. Not only to shew their desire, that the elements may become truly consecrated; but also, in testimony of their faith, that the elements are become what Christ made and intended them to be; that they have the merits of his sacrifice annexed to them by his own institution.

Q. Why do the communicants receive the holy symbols kneeling?

A. To express their humility, and the sense they have of their own unworthiness, and that they may be in a posture of prayer.

This gesture hath been in use in the western church 1200 years: certainly it must be an ill sign of very lofty imaginations, when there is such stiffness in men's knees. Dr. Pelling.

Q. Of how many particulars do the words consist, which the priest useth when he delivereth the bread and wine?

A. Three: 1. Instruction, declaring what it is, viz. The body of our Lord, &c. The blood, &c.

2. Prayer, desiring this communication of them to us may preserve our bodies and souls unto everlasting life.

3. Direction, what we are to do, viz. Take, eat, drink, this in remembrance that Christ died, and his blood was shed for us, and to feed on him in our heart by faith with thanksgiving, and to be thankful: the whole form together comes as nigh our Lord's own words in his administering this his last supper, as can well be.

Q. Why is this feast called the Lord's Supper.

A. Because it was instituted by our Lord Jesus at that time.

Q. Does it not seem to be improper to call it the Lord's supper, when it is in most churches celebrated in the morning?

A. No: the celebration of this feast, at supper, was but a circumstantial thing, and therefore the church is not obliged to keep it; yet because it is still in imitation of Christ's supper, and that supper is religiously remembered in it, and the same essential things, together with the scope, drift, and design of all are still preserved, it is not unfitly called the Lord's

Lord's supper still; yet it is, and may be lawfully called and expressed by other names, and this the Christian churches have done. Some call it a sacrament, taking the name from the oaths that the Roman soldiers took, of truth and fidelity, and here we vow allegiance and fidelity to our Lord Jesus. Others call it a communion, because we are hereby tied in a bond of mutual love, participate of the same bread, are fellow-members of the mystical body of Christ, and have communion with Christ their head, and enjoy all the same benefits of his death and sufferings. Many other names are appropriated to this mystery.

Q. Why did our Lord Jesus make use of the night in instituting of it?

A. Because it was to succeed in the place of the passover, which, according to custom, was eaten at night; but the reason ceasing with the typical passover, the Christian church celebrates it at all seasons. But the manner of receiving about noon, is most agreeable to the true pattern; for we do not remember the supper of the Lord, but his sacrifice upon the cross: therefore as the Jews fasted at even, because they came out of Egypt at that time; so should we feast about noon, because Christ's death began between nine and twelve, and ended about three. Bishop Patrick.

Q. Why doth the church of England use bread with leaven in the holy sacrament, whereas our Saviour, at the first institution, made use of unleavened bread?

A. Our Lord made use of unleavened bread, because there was no other to be had at that time; but it being a thing indifferent, and the substance or essence of the sacrament not at all prejudiced by it, the church makes use of leavened bread.

Q. Why doth the communicant say Amen, after the prayer at the delivery of the bread and wine?

A. By it, he professeth his faith of the presence of Christ's body and blood in the sacrament really, that is truly exhibited and present to the faith of the receiver; real, as to all spiritual intents and purposes. Bishop Fleetwood.

Of the Post-Communion, or the Service after the Communion.

Quest. **W**H Y is the feast concluded with prayers and hymns?

Ans. Because it was our Saviour's practice at its first institution.

Q. Why is the Lord's prayer the first part of this office?

A. It is very fit that after we have received our Saviour into our hearts, the first words we speak should be his.

Q. What is the design of the other two prayers?

A. For the further exercise and improvement of our devotion; the former consists chiefly of vows, and the latter of praises and thanksgivings, with an humble petition for the grace of perseverance.

Q. What reason for the use of the concluding hymn?

A. After such high favours, and such great blessings received, it is fit and necessary we should express our joy, and how can we welcome our Saviour more properly, than by the hymn with which the angels welcomed him into the world.

Q. Why is the blessing pronounced by the priest?

A. In imitation of our blessed Saviour, who took his leave of his disciples with a blessing; and this form the church took from St. Paul, Philip. iv. 7.

Q. Why

Q. Why doth the priest, together with some communicants, after the public offices are ended, eat and drink the remainder of the consecrated elements?

A. To testify and represent their mutual union and fellowship with one another; which custom was practised in St. Jerom's time.

Of Matrimony.

Quest. **W**H Y is this office performed by a minister?

Answ. Marriage is the bond as well as foundation of all societies, which ought to be made sacred, and adopted into religion, because it is the interest of mankind it should be inviolable: wherefore our church appoints, that none but a lawful minister shall tie these bonds, for the covenant is made to God, and the minister is God's representative to take the securities, and bless the parties in God's name.

Q. What is meant by bans or banes of matrimony?

A. Matrimonial contracts, or decrees. Ban comes from a Saxon word, which signifies a proclamation.

Q. Why is it ordered to be celebrated in the morning?

A. Because men are most serious at that time; and the better to prevent clandestine marriages, the church orders it to be made in the day-time.

Q. Why is it required, that marriages be celebrated in the church?

A. That this rite may be more solemn, the church being the place of God's special presence, before whom this covenant is made, and the sacred-

ness of the place should make them more reverent in entering into it, and more careful in keeping it.

Q. Why is the state of matrimony called holy?

A. Because it is an holy and important work, an ordinance of God the Father, an estate much respected by God the Son, and highly commended by God the Holy Ghost, in the mouths of the apostles. And marriage being so essential to the being and well-being of mankind; it is no wonder that God and man should agree to fix a stamp of holiness upon it, and so secure it from violation and contempt, by adopting it into religion, that so what nature makes necessary for its preservation, holy rites may render venerable: among the ancient Christians, it was universally reputed an act of religion. This is so great and known a truth, that it is a reproach to our nation, that in our late times of rebellion against King Charles I. the design of bringing the clergy into contempt, invited those who were then in power to wrest this office out of the priest's hands; and, as if matrimony were no more than a meer political constitution, assigned it over to the civil magistrate to consummate, contrary to the decrees and practices of the Christian church in all ages. Dr. Comber.

Q. What are the ends of matrimony?

A. Procreation, a remedy against sin, and a mutual help to each other.

Q. Why is that charge given, that if the persons to be joined, know any impediment, &c.?

A. Because, if there be any impediment which they conceal from the priest, they must either live in perpetual sin, or be separated by an endless divorce.

Q. What are the impediments to a marriage?

A. A preceding marriage, or solemn precontract.

2. If the parties be of near kindred.

3. The

3. The want of the consent of parents, or guardians, in case of minority.

Q. Why must women be given?

A. 1. After the example of God in paradise, Gen. ii. 22. Dr. Hammond.

2. In ancient times, saith the learned and judicious Mr. Hooker, all women which had not husbands, or fathers to govern them, had their tutors, without whose authority there was no act which they did warrantable, and for this cause they were in marriage delivered unto their husbands by others; which custom retained hath still this use, that it puts women in mind of a duty, whereto the imbecility or weakness of their sex doth bind them, namely, to be always directed and guided by others.

3. However, it is a decent custom, whether this was the first cause or no: for a woman cannot in modesty offer herself, but should rather be led by the hand of another, and given by him.

Q. Why doth the priest join the right hand?

A. Because they are generally used in plighting our troth, by which phrase is meant, laying our truth to pledge, or engaging our faith.

Q. Why is a ring given?

A. To be a visible and lasting token, and remembrance of this covenant. The matter is gold, to signify how noble and durable our affection is. The form is round, being the properest figure to unite things separated, and to imply, our respect shall never have an end; and the place is on the fourth finger of the left hand, where is a vein that comes directly from the heart, and where it may be always in view, and being a finger least used, it may be least subject to be worn out.

Q. What is the meaning of those words, With this ring I thee wed.

A. This

A. This is a pledge of that covenant of matrimony which I just now make with thee.

Q. What are the rights accruing to the wife by this covenant of matrimony?

A. To share in all the honours belonging to the man's person, which is the meaning of those words, With my body I thee worship.

2. To have an interest in his estate, signified by that phrase, With all my worldly goods I thee endow; and it was an ancient usage to lay down a sum of money on the book, which the priest delivers to the wife, to give her livery and seisin of her husband's estate.

Q. What do those words signify, In the name of the Father, Son, and Holy Ghost?

A. The man makes this covenant by his Christianity, and before the trinity, as witnesses thereto, who, if he breaks it, will be the avenger of this perjury; for these words calling God to witness, turn this promise into a solemn and sacred oath.

Q. Why are Isaac and Rebecca proposed as examples?

A. Because Isaac kept him only to this one wife, when he might have had more.

Q. How is this matrimonial covenant ratified?

A. The priest pronouncing them to be man and wife together, in the name of the Father, of the Son, and of the Holy Ghost, Amen; doth set God's seal to this holy and religious compact to make it perfect and complete, so that the union is sacred, inviolable, and never to be dissolved.

Q. When God made the society of marriage, why was man made superior?

A. Because he knew equality would breed confusion.

Q. Why is man commanded to honour his wife?

A. The

A. The meaning is, that he must give respect and maintenance suitable to her degree.

Q. Why doth the rubrick, after the office, advise the persons who are married to receive the holy communion, either that day, or as soon after as is possible?

A. To confirm their vows to each other by that blessed sacrament, and to bind themselves more strictly to their several duties.

Of the Visitation of the Sick.

Quest. **T**O whom doth this duty especially belong?

Answ. To the clergy.

Q. Have we any command in Holy Scripture for it?

A. Yes: in St. James v. 14, 15. *Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil, &c.*

Q. Why are not the sick now anointed with oil?

A. In St. James's time, as long as the miraculous gift of healing continued, it was used; not to convey grace to the soul, but to work a miraculous cure, which was the usual effect: but the power and gift being ceased, the church hath left off the oil, which was the sign, but we retain all the substantial parts of this office.

Q. Why doth the priest, when he enters the sick man's house, salute all that are in it with those words, Peace be to this house?

A. Because our Lord and Saviour ordered his disciples to use it, when they went to cure both souls and bodies.

Q. What is the meaning of that phrase?

A. It

A. It is a pious wish for the health and prosperity of all that dwell in it.

Q. Why is the exhortation used?

A. Because we are commanded by God, not only to pray for, but to support the weak, by comfort, counsel, and exhortation.

Q. What are the duties we are exhorted to?

A. Repentance, charity, and confession.

Q. What doth the exhortation consist of?

A. Of instruction concerning the author of afflictions; the end why they are sent, the manner how we must bear them, the benefit of so doing, with exhortations to several graces and duties.

Q. Why doth the priest repeat the creed, and the sick man say it after him?

A. Because we vowed in baptism, we would believe all the articles of our Christian faith.

And the sick man declares his stedfast faith to every article, to shew he dies a true Christian, and a sound member of the holy catholic church; and to arm himself with this shield against the fear of death, and the arguments Satan may use to bring him to despair.

Q. Why is the absolution used in this office?

A. Because St. James expressly requires it to be given to a sick penitent, after the priest hath prayed over him; and since Christ left such a power with his church, there is never more need to use it than now: this is the highest form of absolution used by this church.

Q. How doth the priest close this office?

A. He doth it with giving the sick a blessing at the parting, by three solemn forms; the first directed to God the Son; the second is a formal blessing, in the name of God the Father; and the last is an address to the whole trinity.

Q. Why

Q. Why doth the church think it necessary, that the sick man should receive the communion?

A. It is the highest mystery of religion, and fittest for those who are by sickness put into a heavenly frame, and are nearest to perfection.

2. It is God's seal of remission to all that receive it with penitence and faith.

3. It arms them against the fear of death, by setting Jesus before them, who died for them, and hath pulled out the sting of death.

4. It assures them of their resurrection, by making them members of Christ's body.

5. It declares they die in the peace and communion of the true church.

Of the Burial of the Dead.

Quest. **H**ATH the burial of the dead been the practice of all nations?

Answ. The care of the bodies deceased hath been accounted a pious thing among all nations, though the manner hath been different, some burning, others burying, and others embalming their dead.

Q. What regard had the Jews and primitive Christians for burials?

A. The Jews counted it an eminent kind of mercy; and the primitive Christians were famous for their charity, in burying the bodies, not of their friends only, but of their very enemies.

Q. Did any believe, that the dead were the better for what was done to their bodies?

A. No: divers of the philosophers cared not whether they were buried or no; and some of the martyrs despised their persecutors threatening them with want of a grave.

Q. What then are the true reasons for burials?

A. That

A. That our friends bodies may not be a prey to birds and beasts.

2. That the shame of nature may not be exposed.

3. That all may return to their proper place, and be covered with the skirt of their mother the earth.

To which, the Christians add three more reasons :

1. Because men are made after God's image.

2. And as they were Christians, their bodies were the temples of the Holy Ghost.

3. And shall be raised again, and made glorious.

Q. Why do we bury in the church, or church-yard?

A. To put those in mind of their mortality who come to the house of prayer.

Q. Why is the time generally in the night?

A. The first Christians were forced so to bury ; and latter ages imitated them, only adding divers lights, to shew their hope of the party's being gone to light everlasting.

Q. Why do friends follow the corps to the grave?

A. To mind them, that they must shortly follow the deceased in the same path of death.

Q. Why doth the priest meet at the church-gate in his surplice?

A. To allay the sorrow which naturally seizeth on us ; when we follow a dear friend to the grave, the priest meets us in white, the colour of joy, in imitation of the angels, who go out in white garments to receive the soul, so doth he to receive the body of the faithful.

2. This is the attire which is appointed for the minister in the performance of all his public offices.

Q. Why are those sentences said in the way?

A. To excite the company to faith, patience, and thankfulness.

Q. Why is the body brought into the church?

A. To

A. To shew the party died in the communion thereof.

Q. What is the meaning of those words, In sure and certain hope of the resurrection to eternal life?

A. This is not spoken of the party deceased, but of the belief of the standers-by of this article themselves; and therefore we say afterwards, who shall change *our* vile body, and not of the party deceased.

Q. Why are prayers said at the grave?

A. Since the sight of that place, and of the corps now ready to be put into it, is wont to make great impressions on us, the church takes this occasion to fit us with devotions at the grave.

2. To shew the peculiar hope of the church, of the resurrection of the dead.

3. In the manner of dumb funerals, what one thing is there, whereby the world may perceive we are Christians, there being in those dumb shows nothing but what Heathens and Pagans do.

Of the Churching of Women.

Quest. **W**H Y is the woman ordered to come to church, and offer up her public praises?

Answ. The birth of man is little less than a miracle, and lest the frequency should diminish our sense of it, the woman, who hath received this wonderful mércy, is ordered to come to church, and offer up her public praises.

Q. What reason for this command of the church?

A. The original is from the law of Moses, Levit. xii. which commands all women, after they had borne a child, to come to the house of God within a certain number of days, and with a sacrifice to praise God for this great mércy; and although the ceremonial reason be ceased, yet the obligation to
I make

make a public acknowledgment of so eminent a favour remains still ; and in all ages, Christian mothers have observed this holy rite.

Q. Why is the church the place appointed to do this in ?

A. It must be done thus publicly.

1. For God's honour.

2. To satisfy the woman's duty, who is bound to let God's goodness be shewed forth, that others may learn to trust in him.

3. By this means, many are brought to join in God's praises for so public a mercy ; and therefore to do this in a private house, is absurd, and contrary to the main end of the office.

Of the Commination.

Quest. **W**HAT was the reason and occasion of composing this office ?

Answ. To supply the want of primitive discipline, that every man may judge himself, since the church now judgeth so few offenders.

Q. Why are those sentences of God's cursing against impenitent sinners read ?

A. In imitation of the Jews, who were appointed God yearly to observe this office.

Q. Doth not he that says Amen, wish a curse to himself ?

A. It is no adverb of wishing, it signifies no more than an assent of the truth to that to which it is added.

Q. What use may we make of this office ?

A. It may be useful to make us flee such vices, and repent of them, which here are mentioned, since we acknowledge the curse and vengeance of God doth deservedly follow such sins and sinners.

As all nations have agreed in the owning of a God, and in their own obligation to worship him; so we find them also universally to have set apart certain times for the adoration of the Deity they profess to own. Dr. Towerfon.

Q. - What days in the week are set apart for public worship throughout the world?

A. Sunday, or the Lord's-Day, is observed by Christians.

Monday, by the Grecians.

Tuesday, by the Persians.

Wednesday, by the Assyrians.

Thursday, by the Egyptians.

Friday, by the Turks.

Saturday, by the Jews.

An Account of the Titles of all the Books of the OLD and NEW TESTAMENT, and why they are styled CANONICAL; and the meaning of the word APOCRYPHAL, which Title is given to those Books which are not received into the Canon.

Of the Old Testament, or Covenant.

THE books in Holy Scripture are called canonical, because according to rule and order they have been received into the canon; that is, into the number of those writings which are unquestionably acknowledged to be the writings of the prophets, and holy men inspired in the Old Testament, or

Covenant; and of the apostles and disciples of Christ in the New Testament, or Covenant.

The word in Greek, which is translated Testament, signifies both a covenant and a testament; both the words in the title of the Holy Bible may be used.

1. That of covenant, as being most agreeable to the use of the word in the sacred dialect, and most agreeable to the nature of the Gospel, which is the law of faith.

2. That word of a testament also, wherein the Christian's inheritance is sealed to him as to a Son and Heir of God's, and wherein the death of Christ, as of a Testator, is set down at large by way of story, and as it is applicable to our benefit.

Of the Pentateuch.

The five first books in the beginning of the Holy Bible, viz. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, were penned by Moses, and called the Pentateuch; which word signifies, a volume of five books, and which, as our great primate of Ireland computes, contains the history of 2552 years and an half, from the beginning of the world to the death of Moses.

Of Genesis.

This first book of Moses contains the history of the creation of the world, particularly of the making of man, with which it begins; and the genealogy of the patriarchs, down to the death of Joseph, where it ends; with relation whereunto, it is very fitly called Genesis, that Greek word very properly expressing the original, or first formation of these things :

things: it comprehends an history of 2369 years, or thereabouts, in the judgment of many learned writers.

Exodus.

This book hath its name from the principal subject of it, viz. the departure of Israel out of Egypt: for so the Greek word signifies, going out, or departing from one place to another. It contains an history of about 145 years, from the death of Joseph to the building of the tabernacle; and it treats of several things which went before their departure, and which followed after it, but they all relate to that, and depend upon it.

Leviticus.

Levi was the third son of Jacob, and from him his posterity had the name of Levites; Aaron, who with his sons was called to the priesthood, was from him called a Levite, and the priesthood that was settled in that family, is called Levitical: the law, relating to the discharge of the priest's office, is called the Levitical law; and upon that account, that book of Moses, which more especially treats of the holy rites and services, in which these priests were by their office employed, is very fitly, from the subject matter of it, called Leviticus.

Numbers.

This book is called Numbers, from the subject matter which it begins withal, viz. an account of the number of the people of Israel.

Deuteronomy.

This book is very fitly called Deuteronomy, which

in the Greek tongue imports a repetition of the law: there being in this divine book, a repetition, not only of many facts, which had passed before, but of many laws also, which were mentioned before. The last chapter was not written at the same time with the rest of this book; wherein we read of Moses's death and burial, &c. unless we suppose Moses to have given an account of his own death and burial, by the spirit of prophecy, which is not probable; but it is most likely by Samuel, who was a prophet, and wrote by divine authority what he found in the records, which were left by Joshua, and others who succeeded him; who gave an account of Moses's leaving the world, and of all that was done after, until the end of the time of the Judges. Bishop Patrick.

Joshua.

This book is so called, because it containeth the history of his acts in his government, conquests, dividing the land, and settling of the state and common-wealth of Israel; and because, as it is most probable, it was penned by Joshua, following herein the example of Moses, his predecessor: howsoever, some passages could not be penned by himself, as containing some things which were done after his death; but were afterwards inserted by some holy men of God inspired by the spirit.

Judges.

This book, which seemeth to have been gathered by Samuel, or some other prophet, out of the public records, containeth the history of the chief things which happened to the people of God after the death of Joshua, until the days of Eli the high priest.
The

The judges mentioned in this book were not ordinary magistrates, but extraordinarily called by God in times of great extremity; neither had they supreme and regal power committed to them, for in all their time God was their king, and they were only God's lieutenants, and at his appointment, when their work was done, to lay down their authority and rule, as we see in Gideon's example.

Ruth.

This book is an addition to the book of Judges, and is called the book of Ruth, because she is the chief subject of this story: the main scope is to continue and declare the genealogy of our Saviour Christ, descended of Boaz, a Jew, and of Ruth a Moabitish Gentile, to shew that he should bring salvation to all of every nation.

I. Samuel.

This book was entitled with the name of Samuel, not that he was the author of it, but because the first eight chapters chiefly respect him, and the things done under his government, and was written by one of his disciples, a son of the prophets, who, in honour of his master, called it by his name.

And it is called the first book of the Kings, because it containeth a relation of such things as happened under the first king's government.

II. Samuel.

This book is a continuation of the history of God's people, from Saul's death to the end of David's reign, and is the history of forty years.

I. Kings.

I. Kings.

This book was made by one or more prophets, and continueth the sacred history of Kings, from the end of David's reign to the end of Jehosaphat's reign; the division of the twelve tribes into two kingdoms; the reign of the first four kings of Judah, and eight of Israel after the division.

II. Kings.

This book continueth the history of the kings of Israel and Judah to the captivity of them both. These two books of the Kings are distinguished, not as if they contained histories of different matters; but because, if all the history of both books had been compiled in one book, it would have seemed too great a volume.

I. Chronicles.

This word Chronicle, is a register of acts done time after time; these two books were of old compiled in one, and contains an history of 3457 years at least, from Adam to the return of the Israelites from the Babylonish captivity, 2 Chron. xxxvi. 22. and the genealogy of David's posterity, 1 Chron. ii. 19.

The penman of these two books, the same with that of Ezra; by which it appears, they were penned after the captivity.

The Greek title is Remainders, which has relation to the book of Kings, as if these had gathered up what they had left out. In the book of Kings, there are references to the book of Chronicles; but these sacred books of Chronicles cannot be there meant, because they were not then penned, and many

many things referred to the books of Chronicles, are not found in these books.

Ezra.

This book is called Ezra, either because a great part of it contains memorable acts of his; or, as is supposed, Ezra the priest was the penman after the Babylonish captivity.

Nehemiah.

This book is called Nehemiah, because he and his acts are the chief subject of the book, and, as is supposed, penned by Ezra.

Esther.

The title of Esther is given to this book, in memory of that prudent and pious queen, who was an instrument of great good to the church of God; yet throughout the whole book, not one title of God is once set down.

Job.

In the time of the ancient patriarchs, before the giving of the law of Moses, there lived in Arabia a person of great eminence, whose name was Job: the scope of the book is to establish the great article of providence, and thereby to preserve us from error, in thinking that God's knowledge, or his intention, providence, and government, is like ours; which foundation being laid, nothing will seem hard to a man, whatsoever happens. Elihu is supposed by some to have wrote this admirable book; to the understanding

standing whereof, Bishop Patrick's paraphrase is an excellent help.

Psalms.

The book of Psalms, or Praises, so called from the major part; and they are called David's Psalms, because he made most of them, for there were several other authors by whom some of them were composed.

Proverbs.

King Solomon was the author of this book, which is an instruction of manners, and a correction of the passions; and an entire direction of the whole life, containing abundance of precepts about well-doing. The word Proverbs, in the Hebrew, denotes only an acute and excellent saying, which is as worthy to be known by all, and to be in every one's mouth, as common proverbs are: and in Holy Scripture the word is used for an eloquent speech, or a pithy sentence, in a few words expressing much sense, a profitable instruction.

Ecclesiastes.

The word Ecclesiastes signifies the Preacher, and this book, which bears this name, was written by King Solomon in his declining age, to signify his repentance. It touches upon the nature of things, and evidently shews the vanity of every thing in this world; that so we may not think it worth our pains to be so solicitous as we are, about things that pass away from us; nor waste the thoughts and care of our mind about empty and vanishing enjoyments.

The

The Song of Songs.

This book is called the Canticles, which signifies a song, and was composed by King Solomon in the beginning of his reign; and that it was always looked upon as an holy book, treating of some spiritual and divine matters, appears from its being placed among the rest of that kind: nor hath it been doubted of by any considerable number of men, either among Jews or Christians, but only by a few singular persons, who ought, as Theodoret speaks, to have considered, that we have, in effect, the testimony of the Holy Ghost itself for its divine authority. Ezra, a man excelling in virtue, and full of the Holy Spirit, having thought this worthy of a room among those sacred volumes which he gathered together after their return from the captivity of Babylon. All Christian writers have from the beginning applied this song to Christ and his church, which shews the manner of perfecting souls; for it contains the familiarity of the soul with God the word. Bishop Patrick.

Of the Prophets.

These holy men inspired by God are so termed, because they did foretell future events by divine revelation; and those, whose monuments we have severally booked in Holy Scripture, are sixteen, whereof the four former are called the greater, in regard of the largeness of their prophecies; the latter twelve are called the lesser, in regard of the shortness of their prophecies.

Isaiah.

This name Isaiah is taken from the Hebrew, but our ancient versions speaking in English forms to
English

English ears, following the Greek, do not amiss render it Esay, the word signifying God's salvation; no unfit title for him, who so clearly and largely prophesied of Christ. This prophet, as in place and rank, so in order of time, is, without question, the first of the four larger or great prophets. He is by the ancients not undeservedly termed, an evangelical prophet.

Jeremiah.

Jeremiah was a priest, which some of the other prophets were not, before his entrance into this extraordinary employment of prophecy.

Lamentations.

This book was composed by Jeremiah in the time of the Babylonian captivity.

Ezekiel.

Ezekiel, of the priestly race, composed this prophecy in Babylon, to which he was carried captive.

Daniel.

This book is historical to the seventh chapter, and prophetical in the rest. Daniel lived at the end of the Babylonish captivity.

Hosea.

Hosea, a prophet, sent to the ten tribes chiefly, composed this prophecy,

Joel.

Joel prophesied about the same time with Hosea, to the two tribes chiefly.

Amos.

Amos.

Amos prophesied at the same time with Hosea, and to the same persons, viz. to the ten tribes chiefly.

Obadiah.

Obadiah foretelleth the destruction of the Idumeans, who came of Esau, Jacob's brother.

Jonah.

Jonah was a prophet in Israel, in the days of Jeroboam the second, but was sent to Nineveh, the chief city of the Assyrians.

Micah.

Micah prophesied at the same time with Isaiah, and are alike in the subject matter and style; he declares the destruction of Israel and Judah by the Assyrians and Chaldeans.

Nahum.

Nahum prophesied of the destruction of the Assyrians by the Chaldeans and Medes.

Habakkuk.

Habakkuk prophesied of the destruction of Israel and Judah by the Chaldeans; as also of the punishment on the Chaldeans and Babylonians.

Zephaniah.

Zephaniah prophesied but a few years before the captivity of Babylon, and threatened Jerusalem and Judah with utter desolation.

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Haggai.

Haggai.

Haggai prophesied after the seventy years captivity of the Jews return from Babylon, and exhorts them to rebuild the temple.

Zechariah.

Zechariah was sent to confirm the doctrine of Haggai, and to help on the work of the building the temple; but his style is more sublime and mysterious: he prophesied in the reign of Darius, in whose sixth year the temple was finished.

Malachi.

Malachi prophesied after the re-edifying of the temple, and endeth the prophets.

Apocryphal Books.

The word Apocryphal, signifies that which is hidden, unknown, or doubtful: those books which carry that title, and bound up in our Bibles, are so called, because it is doubted whether they be true scripture, or not certainly known to be so; for so the word in the Greek signifies: they are not in the Hebrew; yet most of them are of much worth, containing many worthy documents, and especially the history of the Maccabees is of singular use for the interpretation of the two last chapters of Daniel, and part of the second, seventh, and eighth chapters of that prophet.

The New Testament, or Covenant.

THE word in Greek, which is translated Testament, signifies both a covenant and a testament; a covenant, as may appear by the adjunct new, which denotes the opposition of this to the old; so that this book is what the old was, not a testament to which death is supposed necessary, but a covenant or stipulation betwixt God and his people the Jews, promising mercies, and requiring duties of them.

The Gospel according to St. Matthew.

The word Gospel comes from a Saxon word, which is compounded of God and spell, and is in English good tidings (and by Euphony, that is, for better sound-sake, we pronounce it gospel) delivered here in the history of the birth, life, actions, precepts, promises, death, resurrection, and ascension of Christ.

The writers of this history are commonly called Evangelists, which may in general signify any preacher of the gospel; but is more peculiarly applied to those that wrote the history of Christ's life and death, &c. viz. St. Matthew, St. Mark, St. Luke, and St. John.

The meaning of that phrase, according to St. Matthew, is no more than that he compiled and set down that gospel, or good and gladsome word.

St. Mark.

St. Mark's gospel was dictated by St. Peter, whose disciple, amanuensis, or scribe, St. Mark was.

St.



St. Luke.

St. Luke was the disciple and follower of St. Paul, who wrote this gospel, and the Acts of the Apostles.

St. John.

St. John, the beloved apostle, wrote this gospel.

The Epistles.

The Epistles were written by those that bear their name, viz. St. Paul, St. Peter, St. James, St. Jude, and St. John the apostle, by whom the Apocalypse or Revelation was wrote also.

The Epistle to the Hebrews.

Whether the Epistle to the Hebrews was written by St. Paul, hath not only of late, but anciently been doubted : and as the title which is in our copy, pretending not to be a part of the epistle, is not sufficient to conclude any more than, that it was in that time, when this title was prefixed, believed to be St. Paul's ; so there is no doubt but that it went without any superscription or known author more anciently, and so has left some place to variety of conjectures who the author should be. Some father it upon St. Barnabas, some on Clemens Romanus, others on St. Luke, the latter very learned men contend for, from the observation of the style and idiom : but all that can be said, can amount to no higher than to probable or conjectural. And it is no matter of any weight or necessity, that it be defined who the author was, whether St. Paul, or St. Luke, a constant companion of his for many years, and the author of two other books of the sacred canon. Dr. Hammond.

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